

The Preface of the translatour:

Eusebius Pamphilus/ the trans-
latour of this folowing treatyse/
vnto the christen reader.

The grace and mercy of our heuinly fa-
ther with the trewe knowlege of his
son Iesus Christ / which the deuyl and
his members now labor with toth and
nayle to blemisshe and subuert thozow Antis-
christ the pope and his generacion/ be dayly
multiplied and cōfirmed in the/ most christen
reader. This folowing treatise/ as it was first
writton of as worthy a prophet as hath bene
sins the Apostles tyme / for a warning vnto
his dere contry men / Euen so the state of my
naturall contry of England / euer the which
god threateneth now his terrible wrath / sta-
ding in the life danger / I thought that my
naturall duty to wardes my contry required
so much seruice of me as to traslate the same
in to the Englisshe tong / iff peradventure god
will worke in the hartes of the readers theres
off / By folowing the counsell ministred ther-
rein / to prevent that subuersion and extreme
inconueniēce which at this present hangeth
ouer their heades. And though the papistes

The p[re]face

shall parauenture frowne and fume thereat/
I care not moch thereto: / for seing the deuell
hath so bewitched them that thei care not
what destruction thei work to wardes their
contry / so that their kingdome may flourish
again / I am well assured that nothing
proceeding off the spirite of god / can content
or please them. And to say the truth / for as
moch as thei defyle them selues with Ydolatrie/
supersticion / fals religion / and with per-
secuting of the trewe professors of the gospel/
thei are not worthy that any good thing shoulde
delyte or content them or that any godly
aduertisement shoulde sink in to their heades.
But such as haue the trewe feare of god in
their hartes / let them take it as a profitable
admonicio vnto them / with thankes geuing
vnto almighty god / that he hath stirred vp
such instrumentes indewed with such a gra-
ce and spirite whereby thei may be warned
and aduertised how to auoyde such imminent
dangers as their sinnes and vnthankfullnes
haue not only worthily deserued / but also / in
maner / brought vp on their neckes. If such
warnings as haue proceeded of the life spirite
as this present aduertisement was writton /
had bene regarded in time / parauenture god
wold haue spared vs our late Josias / Noble
king Edward of famous memory / a litle longer.
gar.

of the translator:

gar. O England/England/that thy sinnes/
vnthankfulnes and securite were such that
thei prouoked god to take frō the such a prin-
ce thorow whom thou mightest so quietly
and religiously haue bene gouerned / and to
send the such now as goe abowt to bring the
in thraldom and subieccion vnto alienes and
to conquer the with tyranny and seduce the
with fals relygyon. O England / Eng-
land thy nobles were preached vnto and told
playnely inough by gods prophetes / that
gods wrath was at hand iff thei wold not re-
dresse their enormityes / But thei could not be
hard / yea thos to whom thei preached made
a mock and a Jest at their earnest cryeng and
calling vp on them / axing them who made
them so moch of gods counsell. It wold ne-
uer synke in to their heades that god wold so
deale with them as the preachers owte of the
spirite of god threatened them. Thei thought
parauenture that it was inough for them to
pretend gods trewe religion how litle so euer
thei framed their lyues thereaffter. But god
hath now metely well taught some of them
the pryce of pretēsed religiō euē as he taught
the Jewes in the old testament how litle he
regarded their pretēse of religion cryeng The
Temple of the Lord / The Temple of the Lord
and shewing in their lyues nothing but dis-

The p[re]face

solutenes/securite/and epicurisme. God grāt
that the penance which thei that be lately ta-
ken a waye haue felt for their contempt and
dissemblyng with god / may be an occasy on
to thos that are yet left behind / to consyder
with them selues and to call to rememb:ans
how good god is yet vnto them / to call them
styll to the credytyng of the godly preachers
doctrine (I meane not of the papistys / Antis-
christes messengers which now fyll all pul-
pettes full with most shamefull lies and most
detestable blasphemies) seing god hath shew-
wed in some of the examples of such pos-
nysshmentes as thei told them before off.
Which is a most infallible token that thei we-
re gods trewe prophetes and that it was his
trewe religion which thei preached. And the-
refor hath god taken some of the a way / that
the penysshment of them might be a warning
vnto the rest to repent their negligens and
contempt of his word whan thei had it tre-
wely and faithfully preached vnto them / and
to endeuo: them selues to beware hereafter
how thei cōtemne gods word at the mouth
of his preachers and prophetes agayne: lesse
iff thei neglect this further warning more
than their felowes had / god may gyue them
also a further and a sharper penance. This
shuld my lordes and the nobles doo / wheres
by

of the translator.

by the trewe feare of god might appeare to
be in their hartes/ and not to fall frō contēpt
of gods holy word to the vtter renouncyng
and denyeng of it / and to seme to feare more
a weake creature (As Peter did the gyrlē) thā
the mighty god which hath the hartes of all
creatures in his hādes. Truly/ Truly/ this is
not the way to pacifye gods wrath/ for to des
nye his trewe religion and to consent to ab
hominable Idolatri / But rather to kindle it
more feruently against vs. Ye haue parauens
ture/policies/ fetchys and diuises in your bes
ades / But take hede lesse thei deceyue yow.
Thinke not that god is bownd to your polly
cies and driffes. I neuer sawe/ nor hard yet
that euer any pollicie or fetch against the will
of god / came to any good end and effect at
length. As I could reherse many examples
euyn in our tyme.

Thus moche be spokē to the nobles for their
aduertisement: whos insolency and supyne
Dissolutenes without dowt hath bene a grea
at cause of this plague that is now comne vp
on vs. Not with standing I meane not thes
reby to cleare and excuse the inferior and mes
ane sort as though their part were not thes
rein also. How vnthātful haue thei bene al
so in receyuing and how slack in folowing
the earnest aduertisementes that were daily

The preface

geuen them. I meane not only of the blynd papistes which wayted and gaped daily for the restoring of their wicked masse and other damnable Idolatrie (where with the deuell hath now filled their mowthes ful) thinking that all shuld be well iff thei might ones haue that agayne. (Now thei may see what it hath brought / and what it is like to bring / namely the subuersion of the whole state of the realme / the ouerrunning thereof with a strange nacion and such a nacion as is the most vyle and godles nacion vp on earth / The utter destruccion of them selues and of their posterite for ever. Let them now make mock of papistry that list thei see what frutes it hath brought with it / and what it is like to bring more / iff thei wil nedes haue it.) I meane not / I say / only of them / But euen also of thos which haue knowe and professed gods religiō. That the same may well be sayd vnto vs all ad to the whole realme generally which christ spake vnto Jerusalem in the xix. of Luse / that all thes plages are comne vp on vs because we did not acknowledge the tyme of our visitacion. Let vs all therfor repent our former negligence. Let vs all amend our former fautes / And also let vs all be trewe folowers of the gospell in dede as we haue long bene professors thereof in word / And than
Dewts

of the translator.

Doubtles god shall cease and withdrawe his
plage wherewith he had mynded to scourge
vs/he shall driue the papistes and the alienes
(which thei goo abowt to bring in to mains
teyne their kingdome and to make them selues
strong against god) out of our contry/ that
where thei sought but one waye to come in/
thei shall see x. to flee out of it agayne. Let
vs not contemne such warnyngs and admo-
nitions as this contained in the treatise folo-
wing. And specially let no man misconstrew
it/ but reade it with iudgemēt as an instruc-
cion not to stirre any man to vnlawful rebels-
lion (as I doubt not but the papistes gods
sworne aduersaries will be redy to say/ where
as thei and no nother are the auctors of all
myschefe / as may most manifestly appeare
to any that hath but halff his right witt) but
only as an aduertysement that no man minis-
ster any aide or obedience to such tyrannes as
bend them selues against god and his word
and to the subuersion of their natural contry.
In which case it is not only vnlawful to obey
them or in any wyse to consent vnto them/
but also most lawfull to stand in the defence
of goddes religion and of the lawdable and
awncient state of their cōtry against such vns-
circumcised tyrannes (thei shall neuer be cal-
led magistrates of me til thei shewe them sel-
s

The preface

nes worthy of that name) as good abowt such
Deuillish enterprises. The god of heauē with
his mighty hand conformed them.

Thus hast thou most gentle reader / both
the scope of this admonition / and also partly
the occasion that moued me to translate it.
Put now thy indenor (iff thou be a trewe
Christiane and hast any trewe naturall loue
to thy contry / to thy selfe or to thy posteritye)
that it be neither of the first auctor writton
nor of me translated in vayne. And here
with let my Junke papistes which now are
in their ruff and triumph aboue the moone /
Crieng Crucifige vp the gospell and the poore
re professors thereof / take their aduertisemēt
also / that when god hath vsed them as his
scourge and rodd to that that his diuine counsell
hath determyned / than can he fynd
them owt wellinough and gyue them their
penance / from the which their masse ydoll
(make thei neuer so moch of it) shall as litle
saue ad deliuer the / as Baal saued the wicked
fals priestes and other that worshipped hym
and toke hym for their god.

God be merciful to his church and flock
of England and delyuer the same from
the vyolence of vnnmercifull tyrannes
and vngracyous papistes.

A M E N.

The

The Preface of M.

Philip Melancton.

Mour sauioꝝ Iesus Chryst the Soñ of God offered vp hym selff vp on the crosse vnto his eternall father for our sinnes (Mary and Iohn stādyng next vnto hym) immediately before his death/ he gaue vnto Iohn a specyall charge ouer his mother Mary / whereby he signified that he wold all men / and specially Rulers and Goꝛuernors to haue the care and charge of his pooꝛe church which suffereth in the world cōtempt / slāder / and afflictioꝛ: wherfoꝛ all men vp on earth and specially the trewe members of chrystes trewe church / from the beginning of the world vnto the end / ought to consider with them selues / and standing vnder the crosse of chryst / there to behold and to ponder this meruelous woꝛk that the soñ of god shuld beare and suffer such terrible wꝛath of his eternall father for vs / and embrace the singular grace and mercy purchessed thereby vnto vs: and we all to shewe our selues thanckfull therfoꝛ: knowing that our whole lyffe and death also ought to be dyrected vnto this end specially / that god may be praised: and aboue all / that the trewe doctrine of this great and singular

singular worke might be preserved. And agas
yne that we ought to be thanckfull for this
wonderfull benyfyte of god. And therfor to
maynteyne and preserve that church off his
which doth preach / teach and embrace thys
trew and sincere doctrine and calleth vp on
the very trewe god in the knowlege of chryst/
according vnto the saing of our sauour chryst
vnto peter / whan thou art conuerted / con-
firme and strengthē thy brethern. Whereuns
to all men doo applye and indeuor them selz
this (yff they be not altogether rude and gods
les but haue any sparke of godly knowlege
and of the trewe faith in their hartes) namely
that mākind shuld not liue lyke a brute beast/
seking only an easy life for him selff / but all-
weys to labor how the knowlege of god may
best be furthered / and the trewe religion best
maiteined and preserved. And this is my er-
nest desyre that all chrysten hartys inspyred
with the feare of god / wold at this present
cōsyder and remember / what duty and alle-
gyans thei owe vnto god in thes dangerous
and troblesom dayes and in this heuy tyme.
Sfor in as moch as it is most euidēt that the
pope (the sworne enemy of all trewe chrystia-
nes) doth all that he can possibly to the intent
to suppress the trewe doctryne and religion
which hath bene preached and mainteyned
thes certen yearys / and to establyssh and sett
vp

vp againe his ydolatros seruice and superstitious errors: It is he that seduceth kings and princes. And vsing the crafty conueyans of wicked bisschops and priestes/moueth them to murther and shedding of blood / which by bringing alienes and strangers sworne vnto hym / in to all realmes / meaneth at length to subuert and abolissh the awncyet lawes and whole state of noble and godly comon welthes and so to work a generall destruction for euer.

Now what euery honest and trewe hart ought to doo in such case/all godly men indewed with any godly vnderstanding/may easily perceyue and consider.

And fyrst thus moch are all men bounde vnto god that thei minister no maner of aide nor assistans whereby ydolatry or fals religion might be strengthned or mainteyned/according as it is writton/Thow shalt not make thy sylfe partaker of other mens synnes.

It 2. Cho. 6. Ye shall not help the vnfaithful/or the vnbeleuers (vnderstand) to confirme or stablyssh Ydolatry. For how can chryst and belyall agree to gether? And what a colythyng is it for the temple of god to be stuffed with ydols? Now are ye the temple of the liuyng god / As god saith / I wyll dwell in them/ and walk in them / and I will be their god and they shall be my peple. Wherefore dea
part

part and separate your selues a way from
them/saith the lord.

Secondarily / euery one that doth not vt-
terly cōtemne and despise god / is thus mo-
also bounde vnto hym / that he mynd and
desyere to haue his faith and bylesse in god /
knownen vnto other. For thereunto is man-
kynd specially created / that we shuld knowe
and prayse god and also witnes and testifie
vnto other / of hym. And our sauioꝝ christ him-
self saith / he that denyeth me before mē / him
wyll I denye agayne before my heuenly fa-
ther. And this confession must be made ac-
cording to euery mans callyng / state / and
degree. Such as be preachers and ministers
must confesse hym by preachyng of trewe do-
ctrine. Such as be rulers and gouernours
must cōfesse hym by abolishing and subuer-
ting of ydolatri and supersticyon / and by
mainteining of trewe doctrine and religion.
And all that can help by any maner of mea-
nes / either with body or goodes / to the mai-
ntenans of the same / ought to endeuor them-
selues earnestly thereunto according to the
saing of S. Iohn. 1. Joh. 3. Hereby doo we
knowe the trewe loue / that / lyfe as christ be-
stowed his lyfe for vs / euen so shuld we be-
stowe our lyues for the brethern. Let euery
one consyder and ponder thes and such lyfe
aduertisementes by them selues / and hauing
allweye

allweyes an eye and respect vnto the same/let
them than reade and merke this treatise folow
ing with diligence.

And specially for as moch as all men are
not off one mynd/ But some take and esteeme
the trewe honor of god/the trewe innocacion
religio and doctrine/for the most speciall and
most necessary thing to be sought / and some
not: And agayne some are more feruent and
constant in the same than some other. Least
thorow the euell persuasions of the worst
sort/many other which knowe not the matter
nor the danger thereof might be seduced
and ledd amisse/ this admonicio and aduers
tisement therfor shall be very necessary and
profitable. ffor let the enemyes of god and of
our contry pretend what thei will/ that thei
meane not to be of counsell nor to subuert
our old auntyent lawes: whan they haue
onis their purpose/we shall see that that was
their speciall dyffty. ffor all their fayre wor
des and flatteryng persuasions are nothing
els But trappes to deceyue the symple sort
with / till they haue wrought their feate.

Some of them pretend and say that thei
mind nothing lesse than to establyssh the su
premacy of Antichryst the Bissshop of rome/
But if it were well sought it wold appeare
that most of their practyses and fetches come
from rome. And that a gret part of thes pro
ceedings

cedings haue not bene wrought nor practis
sed with out his aduysse. What iff vertuos
and godly princes which haue sett them sel
ues against his kingdome / haue bene betra
yed and destroyed by the subtyle practises of
such ympes of his as haue borne swinge by
their dissimulaciō abowt such vertuos prin
ces. O how many subtylties hath satan to
assault christes kingdome with? I warāt yow
it hath cost the bisskop off Rome many a
nyghtes watch / yea many a poud before
thes practyses were brought to this passe
which are now a brewing. Yet god hath left
some holis open whereby such as haue any
vnderstanding may spye their driftes. For
why doo they hold godly / vertuos / lerned
and most worthy councelers in prison / but
only becaus they feare lest they wold hynder
and withstand some of their enterprises and
proceedings? Let allthos therfor that beare
trew hartes towarde their contry / suffer
them selues to be admonished in tyme.

For yff the Spaneyardes doo ones enter
into our contry / and may be suffered to nests
le them selues there / they will not only at lens
gth crepe in to the chiefe dukedoms / erldoms
and lordships and deale the same among the
selues / but also will establiss the Idoll of
Rome and the whole cursed papacy agayne.
Which all our contrye shall repent and rewe

for euer. And yet that is the chiefe thing that
the spirituall prelates in gyuing their ayde
and counsell thereunto / doo seke. Thei care
not what become of this whole noble naci-
on / nor what villany be vsed therin (as the
Spaneyardes are most vyle and beastly pep-
le geuyn to vice and brutishnes) so that thei
may vphold and mainteine their kingdom of
Ydolatrie and supersticion and may reigne
again. The lord of heauen dissappoint and
subuert their enterpryses. For what so euer
thei can alleage or pretend to charge thos
with which haue imbraced and sett furth the
trewe religion / As many as haue any indis-
ferent knowlege and vnderstanding (yff thei
will not speake against their own consti-
ence) must nedes acknowlege and confesse that di-
uers high poyntes and necessary articles of
christen religion haue bene sincerely and pu-
rely taught and declared by them / And di-
uers notable errors haue by them bene dis-
closed / which before were taught and preas-
ched opely in pulpets whereby the peple we-
re pityfully seduced. And now such as haue
trewely and faithfully labored and traueled
to sett furth the trewth to abandon such ydo-
latry and supersticion as the peple hath bene
extremely blinded with / to plate trew / neces-
sary and holson doctrine and to roote out all
falsede and hypocrisy / thei are rewarded for
B

their labor with imprisonemēt / deprivation of
their lyuings and goodes and with such like
rewardes. Other causes may well be pretended
of the persecutors and comō cutthrotes /
as we may heare / But thes are the very causes
in dede. How long god which is iust in
all his workes / will suffer and vse them as
his scourges (as Dauid sayth / the wicked
man is a scourge of the lord) that lett them
looke vnto. For where they pretended that much
disorder / dissension / negligence securite and
offence dyd reigne among the professors of
the trewe religion with out redresse or reformation / &c. It can not be denied nor thei
them selues will not denie but that all this is
trewe in dede / And moreover that thei are laden
with diuers infirmities and sinnes as
well priuate and secret / as open and manifest
also and that there haue bene many wedes
among them (as euer more haue bene in the
trewe church of god) which haue all weyes
warren and sprong vp among the good corne.
As with Dauid / Nathan and other trewe
membres of gods church in thos dayes / sprang
vp Absalon / Achitofell and other vnprofitable
wedes. But what than? Shuld the
peple of god by reason of such offences or by
cause of their own or off other mennes infirmities
utterly haue denyed and reiected the
trewe doctrine and religion / and yeld to ydol
latry

latry and supersticion/as our(yea rather chris-
tes) aduersaries wold haue vs now to doo:
Why doo not the higher powers / the yoly
prelates and the fauor spyers labor to redresse
and reforme such offences as thei see in any
of them that haue professed the sincere religio-
n? Or why at the least dyd thei not labor to
restore the trewe discipline of the gospel/ that
thereby such offence gyuers might haue bene
redressed and brought to an open christen per-
nans for the welth of their own sowles and
a good example vnto many other? Why dyd
thei not this/ I say? Why? Mary because so-
me of them feared lest thei them selues might
parauenture be the first vp on whom the treu
discipline ought to be exercised. Let the first
examine their own constiencies/and than tell
me whether I haue sayd any thing but the
trewth or no? No/No/the trewe discipline iff
it might haue bene frely restored wold not
haue suffered such offences to haue reigned
neither in high nor in lowe/neither in the spir-
ituall nor yet in the lay sort / as the aduersa-
ries haue fownd fauor with / and pretended
for the only causes whych haue kept the from
the same profession. The godly preachers ha-
ue testified sufficyently in their open exhorta-
cions that such disorder/ dissolutenes of lyfe/
slanderos examples / mispending of the tyme
with vngodly and vnprofitable pastimes

as haue bene vsed of the gentlemen dysars/
and the lady Cardeplayers as well in the
court as in the contry / were not agreable to
the profession of christes gospell. what could
thei doo more but opely rebuke such enormy-
ties seing thei wold neuer suffer them to ex-
ercise the trewe order of discipline vp on any
trassgressors: If this discipline which hath
long bene earnestly called ffor might haue be-
ne obtained / A number off vnpreaching pre-
lates / of Ydle belly bisskops / shuld not haue
bene suffered to loiter as thei dyd and to sped
the patrymony of the churche vnprofitably.
But now we may see that thei plaied the dis-
sembling lufers / gaping / working and pra-
ctising for a Daye wherein thei might shew
we them selues as thei were and as thei now
appeare / where as the right order of discipli-
ne wold haue brought the to the trewe pro-
fession of sincere religiō and also to the prac-
tise thereof in their vocation. And so wold
it haue done also my lordes and gentlemen
scrapalles which vsed the gospell for a clofe
of their couetousnes. In suma / we lacked no-
thing but discipline to haue reformed all the
enormities with / what so euer thei haue be-
ne / that our aduersaries haue fownd fault
with / in the profession of our trewe religion.
But let them laye all the faultes / infirmities
and offences which thei haue marked and
espied

espied in the professors of the gospel vpon
one heape / thei all together yff there were a
thow sand more of them / are far: inferio: and
incomparably lesse than the manifold errors /
impiety and Ydolatry of the Masse / of the la-
tine seruice / of the inuocation of saintes / of
the filthy and abhominable pretended chastite
/ that is of the Sodomiticall single life of
priestes / and of such other Hypocrisy and sus-
persticyon as our aduersaries / goo about
with fyre and fagott / with toth and nayle to
mainteine and to sett vp for the seruice of
god.

For not with standing that among the
membres of the trewe church and among the
professors of the trewe religion there reigne
many and diuers infirmities and enormities
which thei espie dayly in them selues / yet the
trewe godly sort doo cōceyue trewe and har-
ty repentans for their weakenes and thei res-
mayne not continewe not therein as the spi-
ritual professors of single lyfe doo in their ho-
redome and filthy abhominacion. And what
so euer infirmities thei haue otherwyse / Yet
this horrible vyce haue thei not (thankes be
to god) to mainteine Ydolatry / Wittingly to
persecute the truth / nor to murther the godly
professors of the gospel. These detestable vices
/ murther / Blasphemye and Ydolatrye /
which are the most trewe and infallible to:

kes of the papistes and aduersaries of christ/
are not to be found among them. ffor thes
workes are the speciall workes of the deuell/
which he practiseth and worketh in his mem
bres/whereby he declareth and sheweth out
his poyson / malice and hatred against god/
as it is writton/ Ye are off the deuill which is
a lyar and a murtherer.

Thes are sinnes which all mē ought spe
cially to flee / and daily to praye earnestly vnto
god that he will preserue them that thei fall
not in to any of thes abominations.

And he that looketh vp on the lyffe of the
professors of the gospel and also of the papi
stes / And by reason of the infirmities which
he seith in both their liues stādeth in dowt to
which of the he may ioine hym selff/ he ought
to remēber and to cōsider this that he ought
in no wise to take part with them which are
ydolaters / maynteners of blasphemyes / pers
secutors and murtherers of the trewe mēbers
of christ. And though thei shuld venter their
lyues thereupon and goo the same waye that
Abell went / Yet haue thei this notable com
fort / that god heareth their prayers and will
be mercifull vnto them. ffor all other sinnes
shall be forgeuen: But the manifest blasphem
ing of god by ydolatrie / that is to saye/ he
that eyther mainteineth or helpeth to main
teine ydolatry or false religion and is a perse
cutor

tutor and a murtherer of the trewe profess-
sors / or a fautor of such murtherers shall ne-
uer be forgeuen. And god knoweth many of
the contrary part which doo refrayne from
persecuting of the trewe doctrine for no nos-
ther caus but to thintent to auoyde thes ij.
pointes (blaspheming of god and murther)
for gods honor and for their own saluacions
safe. And it is manifest ynough that diuers
of them / thankes be to god / haue sought nei-
ther pleasure nor mony / nor dignitie / nor yet
any other thing that the world esteemeth / but
rather haue suffered moch sorow / misery and
opprobrye. Now iff such shuld spend their ly-
ues as Abel did and suffer death thereupon /
such a death shuld be more acceptable vnto
them than all the lyfe and pleasure of Cayn /
than all the pompe and ryches of the Cardis-
nals and Bisschops. For all men are detters
vnto death not withstanding. But this must
every one of vs allweyes consider how we
may stand after this lyfe before the iudge-
ment of god and of his whole church at the
latter day everlastingly. And as we haue bes-
fore our eyes the examples of Abell / Jeremy /
Johñ the Baptist / Christ hym self / Paul and
other of the Apostles how thei all were mure-
thered of tyrannes / Euen so let them be suffi-
cient witnesses vnto vs / that after this lyfe
another everlasting iudgement shal be hol-

den and kept. And therfor let all men take it
for an hygh honor and for a singular grace to
put their lyues in Jopardy for the confession
of the trewe fayth and religion of god / As
“ Christ sayth / feare not them which can doo
“ nothyng but slaye the body / As for the soule
“ thei can not slay / &c. And ffor as moch as it
may well appeare that this is the scope and
end of all practises of the lordes and bishops
by their proceedings / to bring in the bishhop
of Rome againe / and to establissh his ydola-
try and errors whereby thei may reigne and
abuse the peple againe as thei haue done in
tymes past / and to bring our contry to a per-
petuall destruccion / it is most certen that all
honest and trewe hartes may lawfully refus-
se to obey them / and ought in any wise refuse
to help or to aide the. And where as thei will
obiect and saye that subiectes ought to obeie
all comandementes and proceedings of their
magistrates / although it may be bresely an-
swered vnto them / that the bishops and pres-
lates which are the chiefe workers of this my-
sery are not the magistrates whom the infes-
rior peple are bound to obeie / yet let this an-
swer stey all mens constryences / that the regis-
ment of the comon welth is such an ordinan-
ce of god wherein the Magistrate hath his
appoynted boundes as well as the subiect.
And for as moch as god is the highest lord
yff

yff the worldly Magistrate attempteth any
thing against him/the inferior sort may lawfully
fully refuse to obey hym alleaging for them
selues that thei can nor nor may not disobey
god to obey and to serue them. As/for an ex
ample / Abdias dyd very well in keeping the
prophetes priuily in denis and secret places
contrary to the commaundment of his kyng
which commaunded them all to be slaine? And
in lyfe maner the Armenians did well and
nothing but right fully in defending their
churche and their cōtry against their emperour
Marimiane. Victorinus was a great prince/
which in the time of gallienus had the emper
ours auctorite in the gouernement at Coley/
And dyd gouerne there very laudably / Yet
was he lawfully slaine of his own secretary
which found hym abusing his wyfe.

Marius also a noble prince/ dyd pardon a
yong souldger / and set a crowne vp on his
heade becaus he slewe his captaine (which
captaine not with standing was Marius
high frynd) becaus he did it in his own de
fence. Such factes in chrissten men are right
and lawful and doo please god well. Yea thei
are spectall testimonies of the iudgement of
god against vnlawfull violence and intolles
rable pryde and presumption of tyrannes.

And what is it els but tyrannye / to goo
abowt to set vp manifest ydolatry / to seperate
E

godly men from their lawfull wiues/to bring
in strangers which shall subuert the state of
the comon welth and such life. For it is easy
to perceyue that yff the Spaneyardes and
their traine may ones beare rule in the Cyties
Dukedoms and lordshippes of our contry
(which god of hys mercy / forbidd that euer
thei shuld doo) where as hetherto / thorow
gods mercifull prouidence the awncyent las
wes and good ordināces off our comē welth
haue bene preserued / thei will goo abowt to
abolish and to subuert them / and at length
brede much inconuenience and misery in our
nacion. Against the which inconueniences
all godly parentes howsholders with their
wiues chyldern and families ought with
most hartly sighninges cal and crie vnto god /
that for the furtherans of his knowlege / and
for the glory of his own name / he will preser
ue his trewe religion among them / and that
he will not suffer thes churches and nacions
wherein his truth hath bene confessed and
preached / to decay nor to be subuerted. And
that such prayers may be made the more er
nestly / and with out lett or hinderance / we
all ought to amend our lyues in the feare of
god / in trewe faith and in all other vertues /
remembring the saing of the lord in the pros
phet / Turne vnto me / And I will turne vnto
you. So wyles the matter is wayghtye and
end

and how it will there is lyfe to be a wonder-
full alteration in the comon welth and also
in religion/that is most sure. And I wonder
much that wise men which knowe and see wel
inough what will be the end of such proces-
dings wil notwithstanding seme to be wor-
fers and furtherers of such matters as thei
doe not allowe in their consciences. But sur-
ely it is no mans diuise nor working/But it is
the deuils in hel which rage and raue becaus
thei wold gladly worke an vniuersal destruc-
cion and misery in all christendome. Wheres-
for it were best for such as be in auctorite and
of any power not to be hastie in folowing and
satisfieng the lustes off princis and the prac-
tises of wicked Bissbops and prelates/antis-
christes ympes. For seing the malice and spie-
te of the deuill and of the ydolatros for is so
feruent and gret / it will minister occasion to
a wonderfull alteration/ which paraenture
thei them selues shall repēt. But I besech all
godly hartes that thei will earnestly praye vnto
god that he will graciously preserue the com-
mon welth and awncient lawes of our cons-
try / And specially his own church that his
trewe word and religion may continually
sownd therein.

Last of all let all christen hartes beare this
well in rememberans / that euery one in his
degre and to the vttermost off his power is

Bound to applie his vttermoſt indeuor to
wards the preſeruacion of chriftes trewe relig
gion and Likewiſe towardeſ the defence of
their contry and the awncient priuilegies of
their nacion. That is the ſpeciall end of our li
fe in this world / and no better thing can we
doo in this life. And for as moch as the ſtate
of our time now / is moch like vnto the ſtate of
the Machabeis / and euen the life practiſes
and ſubtilties now pretended and attempted
as were then / euery one may take good and
profitable inſtructions out of the ſame booke
ſes and ſtory. Our lord Jeſus our only trewe
ſhepard / and heade capytayne defend his
church agaynſt aſſaultes which the deuell/
Antichriſt and his Impes now diuiſe and
practiſe there againſt / Amen.

A faythful aduertisemēt
of a certen trewe Pastor/to his de
re contry men the germanes/ transla
ted in to Ingliss for a life ad
uertisement to the Ings
liss nacion.

Most earnest supplicacyon and
intercessiō hath bene made to the high
potentates both of the spirituall and
of the lay sort that thei wold not bend
them selues so earnestly against the trewe relis
gion and doctrine of Christ / but wold shewe
them selues more equall and moderate / and
suffer the gospell frely to be preached / And
agayne that thei wold not consent to bring
strange princes in to our contrie to beare any
rule or to haue any gouernemēt therein. The
which thing / both I and many other godly
hartes haue most hartily prayed and sighed
vnto god for. But for as moch as neither our
most faithfull prayers vnto god neither yet
the earnest intercessiō made vnto them / could
any thing preuaile with thē / it is easy inough
to perceaue what it betokeneth namely / euen
this / that being peruers / obstinate / blinded
and geuen ouer of god / as such as haue euer
thyrsted for innocent blood and bent thē sel

ues to mainteine the blaspheming of gods
name/and all abhominacions/ god thinketh
them not worthy to be inspired so moch as
with one good thought or that thei shuld gi
ue care to any faithfull aduertisement or pro
fitable intercessiō. And it stādeth with them/
euen as it stode with the Jewes in Jeremies
tyme/ when as god sayd vnto Jeremy thes
wordes/ If Moises or Samuel shuld stand
vp and make intercession for this people/ Yet
haue I no hart vnto them dryue them from
me and let them depart/ &c. And Jeremy the
viij. Thou shalt not praye for this people/ nor
bring no maner of lamentacion nor supplica
cion before me for them: Neither make any
intercession at all for them. For I wil not hea
re the. Euen the like answer may all thos
which haue made intercession as is before
sayd vnto the potentates and prayed vnto
god for them/ thinke to made vnto them/ for
as moch as god sheweth euident and mani
fest tokens that he will not heare any mans
prayers for them/ but that he will suffer them
to goo headlings forward and after the ex
ample of Pharao to sinne agaynst the holy
goost/ euen so long till there be no more hope
of repentans nor of any amēdement in them.
For yff either prayers vnto god for the/ or els
any earnest intercession vnto them wold any
thing haue holpen/ thei wold neuer haue go
ne so

ne so farr as thei haue done. And therefore
seing no praier vnto god nor yet any faithfull
intercession vnto them will take place let vs
no more praye for them / But suffer them lyke
Blind and obstinate Pharaes to goo forward
with their practises till at length the redd sea
ouertake them and make an end of the. And
as for the prayers that haue bene made for
them although thei haue done the no good /
yet haue thei not bene vnprofitable vnto thos
that haue made the. For thei can not be vns
profitable / that is most certen. But as Christ
saith / iff the salutaciō and peace of the Apostles
les can fynd no place in such howses as thei
are wisshed vnto / than shall their peace res
turne agayn vnto them selues: Euen so shall
it happē vnto vs. Seing all our prayers that
we haue made for them / haue done them no
good thei shall returne agayne vnto vs / and
thei for whom thei were made in the steade of
praier shall haue their fill of curses and in the
steade of peace shall haue their fill of stryffe
and debate / whereoff god send them plenty.
Amen. And for as moch as thei are alltoget
ther bent to force / and wil bring all their pro
ceedings to pas per force as well agaynst the
manifest truth of gods word as against the
lawfull and awncient priuileges of their na
turall contry like vnnaturall men / let no man
feare them / But be of good comfort and take

good hartes against such raging enemyes of
god. For thei neuer pray nor call vpon god/
neither can thei praye by reason off their yll
constiencies and wicked proceedings / presu-
ming and bearing them selues bold vpon
flessh as though thei had no nede of god to-
wards their enterpryses / Yea as though they
nede not ones to ake god whether he be pleas-
sed with their dyuises or no. And therefor
god must nedes haue great pleasure and des-
lighe in the / and must nedes be highly pleas-
sed with such presumption and contempt of
his grace and goodnes / and he vseth to gyue
very great succes and victory to such presum-
ptuous boasters and braggers: And that shal
be this that they all shal be destroyed and
not one of them lefft alyue. For this are we
sure off / that their raging enterpryses are not
in their own power to accomplissh / but stand
all in gods hand / And thei shal not so eas-
sily bring their purpose to pas. God will be
master and beare the stroke among them in
spyte of their beardes (as he hath eueryet do-
ne) and that shal thei well feale.

But let vs vainely imagine (as it were in
a slomber) that there were no god to let the /
but that their practyses and procedyngs
might goo forward euen by force / as they
wold haue them. One of thes ij. things are
lyke to breake thereoff / eyther an vprour. of
certen/

tertē / or els a generall war: of the whole na-
cion against the / wherein a multitude both
of their sort and of ours also / may fortune to
come short home. For yff thei thinke in this cas
se that the protestātes being diligētly taught
by our preachers the danger of sedition / for
conscience sake dare not stirre against the in
this case / thei may fortune to be deceiued: For
the preachers haue done well in so teaching
generally / But if our aduersaries wil admit
one article of our doctrine that maketh for
their purpose and refuse all the rest / paraue-
ture our mē will thinke also that thei may bor-
row one poynt with them / seing thei knowe
it is a nother thing to be a rebell / than to be
one off thos which stand in the defence of
gods trewe religiō and of their naturall coun-
trie. And if it so come to passe (as it is to be
feared that gods wrath is so kindled that he
will punish vs with some notable scourge)
let our potentates thanke the Papistes and
their own Biss hops and prelates and thos
whos affections thei haue serued. Therfor
thei shall not say thes are the frutes of the
gospell / or of the newe lerning (as it pleaseth
them to terme it) But thei and all the world
shall saye / thes are the frutes of the stinking
Papistry / and of the cāfard Papistes and of
their pestilent prelates and blind Biss hops
which to blemish the light of gods word

and to stabliffh their Antichristes kingdom
haue bene the workers and practisers of such
proceedings as all trewe and godly hartes
that haue any sparke of vnderstanding doo
abhorre. Thei therfor shall be giltye before
god / of all the blood shedd that shall brede
thereoff and not our doctrine. And I trust
that god and our lord Jesus Christ shall pres
serue and deliuer vs / euē as he preserved and
deliuered Loth in Sodome. And iff it happē
any off vs to dye among the multitude / we
must thanke our lord god / and thinke that we
haue lyued long ynough and well deserued
other wise to dye. And yet shall we dye with
better constyences than thei / ffor where we
haue with the gospell taught peace and vnys
tye / thei with their Papistrie haue bredd such
discension and diuision as thos that are yet
vnborne shall rewe / iff thei shuld haue their
purposes. And this yet shall be a cōfort vnto
vs that where thei and we shall goo on pil
grimage to gether / we shall take our leaue
honestly one of a nother and depart a sonder /
thei with their lies and bloodshedding to the
pytt of hell and to the deuell (whom thei ha
ue serued) and we to our lord Jesus Christ
whō we haue faithfully serued in professing
and preaching his truth and peace.

For this is easy to refe / that he that filleth me
or any of my companions in such an assem
blye /

Bye/the same shall not moch spare the papists.
Wherfor let vs goo to gether/thei in all
Deuels names vnto hell / And I with my
Brethern and felows in gods name vnto hea-
uen. As for myne own parson / I am well
assuered that no man can hurt me no more
thā I desyre to hurt any other. And thei shall
not work so moch displeasure against me one
waye / but I shall work more against them a
nother waie. Thei shall not haue so hard hea-
des in their naughty proceedings / but I shall
haue as hard an head in my lawfull and gods
ly enterprises although not onli emperoz char-
les but also the Turkiss h emperoz shuld take
part with thē. Thei shall neuer feare me nor
make me to shrink / but I will make thē fea-
re and shrink. So far: haue thei ouersene thē
selues already / that I and such things as I
haue enterprysed and attempted shall pros-
per / whan thei with their proceedings shall
decaye and be confounded. For my lyfe shall
be their hang mā and my death shall be their
deuyll. That and no nother let them trust vns
to / for thei shall be sure thereof / for all their
laughing and triumphing that they make
now. And iff the papistes shuld beginne any
warre / we shuld not nede gretly to feare thē /
ffor thei can not procede in their enterpryses
in the name of god / nor cā not with good con-
sciencies pray vnto god for any succes. Thei

can not pray from their hartes so much as
thus/ O god helpe vs in our proceedings. For
their own cōstiences doo accuse them selues
that their proceedings are naught and vngod
ly. And for the chursten religion that hath bee
ne preached by vs and sett furth by auctorite
of our princes (which thei now goo about to
suppresse) diuers of their own best clarkes
(as for the blind asses we doo not regard) ha
ue confessed and said that none of our doctri
ne is against any article of the faith/nor aga
inst the scripture / But only against certen or
dinances of their own church and certen dec
reys of the pope. Therfor it is easy to percei
ue with what cōstience thei can attempt any
thing against our doctrine. And as for bring
ging Aliences into our nation to haue the gos
uernemēt amōg vs/and to subuert the an
cient priuileges of their own natural contry/
I dare say their own consiēce telleth them
that it is against nature. Now iff thei shuld
beginn any batell/it must nedes be for one of
thes ij. causes/ which being both yll in their
own iudgement/How can thei praye vnto
god for any good successer? And therfor we
may well speake this benediction ouer them.
As ye seeke gods honor and as good as your
quarell and proceedings are / Euen such suc
ces and victory god send yow/Amen. And as
gaine/god cā stirre vp a Judas Machabeus
to be

to be the capten of his flock which shall beate
them downe/and teach them to be auctors of
warres whan thei may haue peace. And
whā so euer thei shall lye in the feld for mains
teinyng of thes proceedings of theirs/ I and
my brethern shall crye and cal vnto god most
earnestly with trewe and faithfull praier/that
he will geue them a fearefull/faint/cowards
ly and desperate hart/that here one and there
one mai be pricked in their own cōstiecces that
thei shall be forced to saye / Alas Alas / why
I am here for the maintenāns of an yll quarell
which is both against god and his we:d/
and also against our own contry. And whan
thei see a trewe faithfull and naturall hart of
Machabey's host cōming against them/that
thei may take their fete and run a waye from
hym as fast as chaff flyeth from the wynd.
Thinke ye not that god can the same scyence
still that he speaketh off in a certē place wher
re he saith/ I will giue the a faint and a weac
ke hart that whan thou shalt goo out to
warre against thy enemyes one waye/thou
shaltseke viij. wayes to run back again from
them/and the very noyse of a lease shall make
the affrayd: Verily thus dyd he vnto the ob
stinate hard harted egipcians in the redd sea/
which were as stowt and as secure as the
auctors of thes proceedings be (namely the
papish bishops and prelates and their ad

herentes and had as good a quarell also as
thei haue any. And yet whan their hour ones
came that their own cōstience did prick the/
thei cryed out and sayd/ Alas/ Alas/ let vs
ron a waye and geue ouer/ our quarell is
naught/ god is agaynst vs. He that knos
weth not what it is to goo to warre with an
yll constience/ let hym take part with the pa
pistes whan thei shall attempt any warre
for the maintenance of the proceedings a bo
uerherfed/ and so shall he well lerne what
it is. And the prayer that I and all Christen
and natural hartes with me/ shall praye ag
ainst them/ shall be no secret thing/ but a co
mō praier/ namely the vii. Psalme of Dauid:
Whych he prayd whan he defended him selff
agaynst Absalon/ And at one slaughter/
(which was also the first) all Israel was bea
ten/ and a thousand men slayne with Absa
lon/ of a very small army. And yet Absalon
and his army had ordināce/ and puluer and
harnes inough.

Now yff the matter shuld come to a bats
tell as it is very lyfe (which god yet for fend
iff it be his will) I wil not that such as shuld
stand in defence of gods trewe religion and
of their naturall contry against the auctors
of the proceedings aboue mencioned and ag
ainst the murtherors and bloodthirsty papis
tes which haue bene the chiefe workers of all
thes

thes mischeuys / shuld be taken for rebelles /
nor I will not grant that such defence of the
comon sort / shuld be taken for an vnlawfull
disobedience / But rather for a necessary and a
lawfull act. And that can I proue by the las
we / and the lawiers can not denye it. For in
such case whan such murtherers and bloods
howndes will attempt and murther for such
vnlawfull causes as thes / with out doubt it
can in no wise be rightly named any vprour
for any man to sett and defend hym selffe ags
ainst them. And euery right Christian knos
weth well inough what to doo in such case
and how to yeld vnto god that that is due
to god / And also to Cesar what is due to Ce
sar: But not to yeld to tyrannos bloodsup
pers that that is not due vnto them. Where
for to make the matter more playne / that the
bloodsuppers may not boost nor bragg as
though thei shuld war against rebelles / and
so might pretend both before god and the
world that thei had an honest and a lawfull
caus to warre / I will teach and declare that
there is a gret difference betwene vnlawfull
vprours or rebellyon and necessary defence
for lawfull considerations. For in case thei
shuld sett and defend them selues against
the bloodsuppers and practisers of such vnl
lawfull proceedings / I wold not that thei
constiencies shuld be burshened and pried

with the danger and perell of vprour or rebellio / as though their defence in such case / were sedicios or rebellios. For it were a great p̄iudice and to sore so to name them in such case. There is a nother and a better name for them which the lawyers knowe wel inough.

We must not suffer euery thing to be called vprour and rebellio which the bledy bochers / Antichristes sworne champyons / the practisers of all mischefe / doe so falsely name. For that is one of their practises also vnder the pretence and colour of vprour and rebellion / to stoppe and to bynd all mennes mouthes and handes / that no mā shuld reproue their doings by speaking / nor yet with their handes defend them selues against their wicked proceedings / And thei in the meane season to haue both their mouthes and handes at libertie to work al mischefe. And so to feare and trappe all other / vnder pretēce and colour of vprour and rebellio / and to comfort them selues and pretend to the world their proceedings to be lawfull. But thei shall not so blear mens eyes. We shall so defyne and declare the matter that that subtiltie shall not serue them. It is not allweies vprour nor rebellion to do against euery lawe / for thā euery trasgression against any lawe shuld be rebellion. But that mā may be called a rebell or a maine teiner of vprour which will suffer no magistrate

strate to rule / nor no lawe to take place / But
will ryse agaynst the magistrate to depriue
him to the intent to be ruler and magistrate
him self and to make what lawes him lusteth
as the heade capten of the Anabaptistes did
at Monster in Westphalia. Such one may
well be called a maintainer of vprour and a
rebell. For / Aliud est inuasor / aliud defensor.
For a rebell and a defensor are ij. things. So
that it can be no vprour nor rebellion for a
man to defend him self agaynst the wicked
practises and vlawfull proceedings of blood
suppers Papistes. But thei them selues that
will begin warres to mainteine by force their
wicked proceedings against god and against
their naturall contrie / thei maye well be cal-
led rebelles and traytors to god and their con-
trye: Yea there are no greater traitors nor res-
belles than the Papistes and the bloodthirsty
Biss hops and prelates and such as take part
with them. For thei lyfe very abhominable
murtherers and traytors / off very mischefe
and spite / doo worke both against god and al-
so against nature. And that may easily be pro-
ued. For first concerning the doctrine and res-
ligion which thei wold subuert / thei them sel-
ues know well inough that it is the very tres-
we religion of god. For At the great councell
of the empire that was holden at Augspurg
Cardinall Nycias / the Biss hop of Augspurg /
E

The Biffh: sayd that he could well be content that the sa-
op of Aug me religion that was at Wittemberg / shuld
spurg.

be receiued generally / sauing that he could
not abyde that it shuld begin and spring in
such a corner of no reputaciō / as Wittemberg
is. How like ye this geare? Are not thes Joly
wordes to come out of a Biffhops mouth?

Campegio And in like maner Cardinall Campegius / the
popes legate / did confesse at the same coun-
cell / that he could consent that that religion
shuld be suffered in Germany / But that it
wold be a gret exāple for other nations to re-
quire the same also / and for that cause it wes
re in no wise to be grāted. And a nother gret
Biffhop of theirs / sayd thes wordes concer-
ning their disputers and lerned mē: Our lers

ned men doo defend vs prietyly / for thei cons-
fesse them selues that our faith which we ha-
ue folowed thes many yeares / hath no gros
wond vpon the scripture / But only vpon the
Decreyes and Determinacions of the coun-
cels. All this to be trewe / Diuers noble mien /
that hard it / can testifie. And besides / one
winchester A Biffhop in England / other wis-
se a very obstinate peruers and crafty papist
hath writton a booke against the supremacy
of the pope / wherein also he writeth against
pardons and vowes / although he be a main-
teiner of the filthy and abhominable single li-
se of priestes him self. And in certē sermōs that

he

Wynche-
ster.

he hath made Before the King of England
hath inueied against monkes and friers/and Keade w^l
confessed also that there are diuers abuses in chesters of
the mass worthy to be reformed. And yet he racion of
him selff is a great massmonger and wold trew obes
faine mainteyne as moch of it as he could. dience.
And the like haue other biss hops of Inglād
also done which are not with standing no
enemyes to the pope. For although thei wold
haue him to be their supreme heade/ yet haue
thei proued in their bookes / that he can not
chalēge any supremacy by the scriptures and
word of God. So that the very papistes the
selues knowe that our religion and doctrine
is no false doctrine but grownded vpon the
scriptures and the word of god. And yet of
very malice and spite thei wold condēne and
roote out our religion by very force and vio
lence contrary to all right and reason. And
where it was required in the generall Parla
ment or cowncel that no act shuld passe aga
inst our doctrine and religion before it were
hard in open disputacion / what the lerned
men of our side could saye for the defence and
maintenance thereof: That could not nor
might not be granted/that Christes sayng
might be verified/ he that doth yll hateth the
light / and refuseth the light that his doings
shuld not be reprobued and disclosed. But he
that doth the truth cometh to the light that

his workes may be openly knowne because
they are done in god. There is neuer an artis-
cle off our doctrine and religion / But we are
able & redy to proue it by the manifest word
of god. Thus much concerning our religion.
And as concerning the other point that they
wold so fayne bring to pas / that strangers
and Alienes shuld haue the gouernement of
our nacyon / yff they wold speake according to
their own hartes and consciences / I wold
desyre no nother iudges but euē them selues.
Wherfor it is they that are the auctors of vpa-
rowr / & very traiteros rebelles which will
attempt warres for the maintenance of their
tyranny and wicked practises. And to shewe
my selff a trewe pastor and prophete and to
beare a trewe hart vnto my native contrye / I
will giue my dere cōtry men / a faithfull war-
ning and instruction how to behaue them-
selues that they roū not in to any perell and
danger of soule in obeying the proceedings of
the bloody papistes / against god and their na-
turall contry. The danger whereoff dowtles
is very great. And this will I doo to the in-
tent that no man hereafter may excuse him-
selff and say / Non putassem / I wold neuer
haue thought that the danger had bene so
great. Now he that will folowe my cōncell
let hym take it / and he that will not / let hym
leane it / But no mā shall say but that he was
warned.

And

And my trew and faithfull aduertisement
is this/that yff the emperoz or any other prin
ce shuld goo abowt to mainteine the proces
dings aboue specified by force of armes/and
shuld command all men to prepare them sels
ues and to be in a redynes to ayde him/that
ye my dere contry men/doo in no wise harken
to any such commandement/ nor in any wise
obey him. For in such case no man ought to o
bey neyther king nor keyser / But shuld offend
and disobey god/and shuld cast both his bo
dy and soule in to perpetuall perell and dans
ger if he shuld obey. For the emperoz or any o
ther prince what so euer he were/in so doing
shuld doo manifestly agaynst god and ag
ainst all right. And that no mā shuld thinck
that this cowncell springeth of mine own
braine & fansy/ I will shewe the such strong
reasons and argumentes that thou shalt fee
le at thy fingars endes that it is not only my
cowncell / But gods own earnest and most
straight comandemēt / whos heauy displeas
sure all men ought to feare and to treble the
reat/as thei must doo at length.

The first cause why no man ought to obey
emperoz nor king in such case (specially in the
cause of religiō) is this. Euery particular mā
hath promised and vowed in his Baptisme/
(euen as well as the kayser hym selff) to kepe
and mainteine the gospel of Christ/ and not

to persecute it or to worke any thing there
against. Wherfor to the cōmandement of the
emperour or of thy prince what so euer he be/
thow maist make this answer / Most noble
emperour or prince / yff yow dyd kepe your oth
or vowe which yow made in your Baptisme/
yow shuld be my most dere & liege lord and.
I wold obey yow with all my hart. But iff
yow will not kepe your promes and chrisen
comnat made with Christ in your Baptisme/
But persecute the same / obey who will / I will
not blaspheme my lord nor be one of the that
shall help to persecute his word / and so roñ
and cast my selff hedlōgs in to the pytt of hell
with yow / for your pleasure.

This is the first cause / which comprehens
deth in it many other great and weighty cau
ses. For who so euer fighteth or draweth his
sword agaynst the gospel / the same doth
fight and drawe his sword against god him
selffe / against Jesus Christ / against the holy
goost / agaynst the precyos blood of Christ /
against his death / against gods word / ag
ainst all the articles of the chrisen faith / ag
ainst the trewe ministracion of all the sacra
mentes / against all the doctrine and religion
which is genē / cōfirmed and approued thro
row the gospel / And to be short / against all
Angels and sainctes / agaynst heauen and
earth and against all creatures. For he that
strye

stryueth against god / must nedes also stryue
against all that belongeth vnto god or hol-
deth of hym. And against all thes shall thy
obediēce minister ayde and help / and so shalt
thow be gyltye before god of all thes things
before rehersed. And therfor what reward
thow shalt haue therefor of god at length /
thow maist easily gather thy selff. And this
maketh also the matter the more greuous for
as moch as thow shalt doo all thes things
wetingly / and against thine own constiēce.
And in this case thow shalt doo worse than
all turkes and tatternes / Jewes and panas-
mes. for where thei doo obey their heades in
persecuting the gospel / thei doo it of ignoran-
ce and knowe not what thei doo / so doest not
thow. Wherfor thow must nedes be moch
worse / and suffer .x. tymes more greuous dam-
nacion than any turk or paname.

Now although it be an heuy and a mis-
erable thig to cōsider that the matter is cōne to
this point among Christē mē / that thei shuld
haue any nede of any such aduertisement as
this / As though thei them selues knewe not /
what a terrible and heuy thing it is to resist
against gods word / or to shewe any obedie-
nce or token of obedience in such things as
are contrary / repugnant and iniuryos to the
same. (for it is a manifest token that euen in
christendom among Christians / there are

The great worse turkes than are either in turky or in
Turf hym hell.) Yet such as be trewe christians in dede
selff is not (although there be fewe of them) doo know
so mad as well inough them selues what to doo in such
a case / and haue no nede of any such admoni-
tion as this: But the papistes / which beare
the name and shyne of christians (and yet
owne Mas are x. tymes worse than turkes) must be admon-
ished and warned. If it wil doo them any
good / it is well: If not / yet shall thei haue
the lesse to excuse them selues with / and must
looke for the more greuous damnacion. Now
to the second cause.

gaist that

gospel th

at thei we

reprofessed

onto i their

Baptisme:

wherefor

the turkes

may be An

gels in re

spect of the

papistes /

and the

papistes

perideuels

in respect

of the tur

es.

¶ The second cause why men ought not to
obei in such case is this. Though our doctrine
were not right (as it is most right and trewe)
Yet ought this to feare men from shewing
them selues obediēt in such case / for as moch
as by such obedience / thei shuld make them
selues gylty and partakers be fore god of all
the abhominacion that is all redy committed
or shall hereafter be committed in the whole
Papistry. This caus comprehendeth infinite
abhominacions / all wickednes syn and dan-
ger that a man in maner can reken. In suma /
in this cause is hell it selff with all the sinnes
that are therein / whereof, thou shuldst make
thy selff partaker iff thou shuldst obey either
Keyser or king in such case. And to the intent
that

that thou mayst more plainly see what they
be / I will here rehearse some of them. For the
papistes pretend such an holines as though
they were Angels / and they will not heare of
any of thes abhominacions / and so they neuer
repent for them no: neuer amend them. First
thou shalt make thy self partaker of all their
filthy living that they haue led and yet leade.
For they neuer purpose to amēd any part thes
reoff. And all that shuldst thou help to de-
fend and mainteine by thy obedience. And by
that meanes shuld light vpon thy neck al the
foredom and filthynes that is vsed in their
colleges and cathedrall churches. And thy
conscience shuld haue this to reioyse and to
triumph of / that thy obedience hath holpen
to mainteine the most abhominable whoore
mōgers and villanes vpon earth / and to de-
fend the most abhominable living that can
be thought. Yea and iff the emperour or any o-
ther prince shuld attempt any warre for the
matter / iff thou shuldst take part with him /
thou shuldst vēter thy life and blood for such
abhominable wretches. Oh this were a good
ly thing for thy conscience to triumph off.
Further more thou must make thy self also
partaker of the chastite of the pope and of his
cardinals / which is a wonderfull chastite as
boue all other ecclesiasticall chastite / which
they call in the Ytalian tung Puseronen / that

is such chastite as the Sodomites and Gomorhyanes dyd vse. For so suffereth god his arch enemyes the pope and his cardinals to be blinded aboue other that thei can not be contēt only to offend with woman kynd/But according to their well deserued reward/thei defile them selues and their own bodyes one with a nother most beastly/And are so depely drowned in that horrible vice and so blinded in their hardened hartes / that thei count that abhominaciō for no sinne at all/but make it a jesting and a laughing matter of it as though there were no more perel nor danger therein than in a game at tables or cardes. Good thy waie now and defend & mainteine with thy obedience thes beastes past all shame and repētans / which make but a jest and a chrismas game of such an horrible vice. And it is no Lye that I write here in this matter. For such as haue bene at Rome doo knowe well inough that more abhominaciō is there used than any man can reherse or beleue. Whan the generall cōncell/ called concilium Lateranense was holden at Rome/in the time of Leo the x. among other decrees that were there cōcluded vpon and determined to haue bene set furth/this was one article also which shuld haue bene sett furth as a decree of that cōncel/ that mē shuld byleue the soule of man to be immortall. Whereby
every

euery man iudge that thei made than at Rome but a very sport and mock of everlasting life. For it is an euident testimony that their comon bylese was there / that there was no everlasting life / And therefor thei wold teach them the contrary with a Bull / and Decree of their councell. And yet besides that / there was sett a nother pety Decree also in the same Bull / which was this / That from thens furth the Cardinals shuld not kepe so many male stewes as thei vsed to doo. But pope Leo commaded that to be stryken out lest all the world shuld suspect (as thei might well doo) and haue knowlege how opely & with out all shame the pope and his Cardinals did mainteine Sodom / euen at Rome. And there is no pope / Cardinall / BissHop / doctor / pryst nor Religios mā that euer went about to ponyshe or reforme this abhominaciō / But color it yea laugh & iest it out / & moreouer do bewitch prouoke and sett on / kings and princes to defend and mainteine the to practise their fylthy and deuelissh lyuing still frely with out repentans or reformation. And to the maintenance of all this / shall thy obedience serue and help / and so shalt thou procure all thes horrible sinnes vpon thy neck / who so euer thou art that shalt obey either emperor / king or prince in thes proceedings / and be an occasiō that the terrible vse of such /

more than beastly vices / shall come in to thy
contry / for the punishment whereoff than /
we must daily looke and waite that the earth
shall sinck vnder vs and swalowe vs vp. Let
the ones bring in the pope againe (as dowts
les the spaneyardes will labor to their vtters
most to doo) and than shalt thou see how
thes horrible blasphemous vices shall reigne
in thy naturall contry: And shall not thā thy
obedience be well spent to help to bring such
geare in to thy contry? And yet moreouer
thou shalt also make thy self partaker of all
the theft and robbery of the whole papacy. The
infinite treasure which thei haue falsely and
deceyuably gotten with their pardons / is it
not very abhominable theft and robbery tho-
rowt all christēdom? That innumerable mo-
ny that thei haue procured and gotē thow
their stinking fained purgatory / is it not ves-
ry theft and robbery thowt the whole world?
The infinite treasure that thei haue gotten
with masses / mōthminde / trētals and such
other mass marchādise / is it not abhominab-
le theft and robbery thowt the whole world?
The wonderfull riches that thei haue gotten
with bulles for whitmeate / with pilgrima-
ges / imagis and an infinite swarme of such
geare / is it not very abhominable theft and
robbery thowt the whole world? How haue
the pope / cardinals / bissbops / collegys / &c.
comne

comne by their landes / lordeships and man-
nours that thei are equall to the mightiest
emperors and princys? Is it not altogether
vnmefurable abhominable thefft and robbery?
What are thei now els than the greatest rob-
bers and theues vpon earth? And yet there
is no repentans nor amendement in them:
No / there is not so moch good blood in their
bodies as to doo but some part of their office
whereby thei might seme to inioye such res-
uenewes vnder some shine or pretence of ho-
nestye / But thei doo rather the contrary / and
condemne / blaspheme and persecute the na-
me / word / and working of god. Now come
thy waye / such manifest theues and robbers
shalt thou defend and mainteine with thy
obedience / that thei may not only continewe
and goo forward in their wickednes with-
out repentans or reformacyon / But also that
they be strengthened and encouraged to contin-
newe therein. See now what danger thou
shalt cast thy selff in to by such obedience. For
of all this robbery and thefft shalt thou be gylt-
tye of and a partaker before god if thou doest
obey thes proceedings which tend to the set-
ting vp and restoring againe (as all mē may
easily perceiue) of the popes auctorite and iur-
isdiction. And so besides all this also / thou
shalt charge thy selff with all the innocent
blood that the pope hath hether to or shal haue

is such chastite as the Sodomites and Gomorhyanes dyd vse. For so suffereth god his arch enemyes the pope and his cardinals to be blinded aboue other that thei can not be contēt only to offend with woman kynd/But according to their well deserued reward/thei defile them selues and their own bodyes one with a nother most beastly/And are so depely drowned in that horrible vice and so blinded in their hardened hartes / that thei cownt that abhominaciō for no sinne at all/but make it a jesting and a laughing matter of it as though there were no more perel nor danger therein than in a game at tables or cardes. Good thy waie now and defend & mainteine with thy obedience thes beastes past all shame and repētans / which make but a jest and a chrysmas game of such an horrible vice. And it is no Lye that I write here in this matter. For such as haue bene at Rome doo knowe well inough that more abhominaciō is there used than any man can reherse or beleue. Whan the generall councell/ called concilium Lateranense was holden at Rome/in the time of Leo the x. among other decrees that were there cōcluded vpon and determined to haue bene set furth/this was one article also which shuld haue bene sett furth as a decree of that councel/ that mā shuld bylene the soule of man to be immortall. Whereby
euery

euery man iudge that thei made than at Rome but a very sport and mock of everlasting life. For it is an euident testimony that their comon bylese was there / that there was no everlasting life / And therefor thei wold teach them the contrary with a Bull / and Decree of their cowncell. And yet besides that / there was sett a nother pety Decree also in the same Bull / which was this / That from thens furth the Cardinals shuld not kepe so many male stewes as thei vsed to doo. But pope Leo commaded that to be stryken owt lest all the world shuld suspect (as thei might well doo) and haue knowlege how opely & without all shame the pope and his Cardinals did mainteine Sodom / euen at Rome. And there is no pope / Cardinall / Bissshop / doctor / pryst nor Religios mā that euer went about to ponyshe or reforme this abhominaciō / But color it yea laugh & iest it owt / & moreouer do bewitch prouoke and sett on / kings and princes to defend and mainteine the to practise their fylthy and deuylissh lyuing still frely with owt repentans or reformation. And to the maintenance of all this / shall thy obedience serue and help / and so shalt thou procure all thes horrible sinnes vpon thy neck / who so euer thou art that shalt obey either emperor / king or prince in thes proceedings / and be an occasiō that the terrible vse of such /

reaffier shedd thow his practyses/and also
with all the sorow and heuynes that he hath
wrought or shall hereafter work in this na-
cion/to mainteine his kingdom. How many
thowsandes haue be murdered by hys tiras-
ny/and are like hereafter to be murdered iff
he may obteyne his vsurped iurisdiction/
(which dowtles the godles Spanyardes/
will labor to restore owt off hand.) Alas how
wilt thou be able to beare vpon thy neck so
moch innocent blood (whereoff thou shalt
make thy self partaker by thy obediēce) seing
it is an intollerable thing to be gylty of one
mans blood. I will not herereherse other ab-
hominacions of the papistes/ what poyson/
treason/malice and spite thei vse and practise
Dayly. I thinke no tong vpon earth cā rehers-
se all the abhominacions off the papistry/But
by thes pointes now reherfed & by the days
ly examples that thei practise/we may easily
gather the rest. And iff it were not that the
pope must nedes be the very antychrist and
his adherentes Antichristes Impes/ which
in all things must euermore be contrary to
Christ/men might meruell and wonder how
they could so cōtinually vse so moch abhomi-
nacion. But seing it is so and can no nother
wise be / it must nedes cōsequētly folow that
life as Christ did leade and teach a most pure/
sincere excellent/ chaste/sober/holy/and godly
life/

life / Euen so contrary wise must this Antichrist the pope and his adherentes / leade / teache & mainteine / a most shamefull / blasphemous / filthy / cursed beastly abominable / Hellish life : how could he els in all pointes declare him self to be the enemy of christ and the very right Antichrist. And yet all their abominacions might the better be borne / if they did not so earnestly defend the / and wold make all the world beleue / per force / that they did nothing but wel and right in all their doings. And yet not withstanding all this. If all these abhominacions that I haue rehearsed were tollerable and to be winked at (as they in no wise be) yet to condemne the pure and sincere doctrine and word of god / and to exalt and sett them selues aboue god) as they goe about to do) no right christe hart ought to suffer it / much less to minister any maner of ayde or assistens / by his obedience / or otherwise thereunto : Yea euery trewe Christiane ought rather to spend his blood / life goodes and all together in the confession and defence of the trewe honor and religion of god / than for the keeping of them to indanger both body and soule with eternall destruction thorow following and obeying their doctrine : The infinite abhominacions and errors whereoff (which they defend and mainteine as right / trewe and lawfull / neuer intending to reforme

me or alter one Jote thereof) I am not able to reherse. All the dāger whereoff shalt thou procure vpon thy neck who so euer thou art that shalt obeye or helpe to assist the proceedings of the emperour and such princes and bishhops as are cōfederate with him to mainteyne and bring in the B. of Rome.

And to reherse some of their intollerable errors / how wilt thou (who so euer thou art) beare in thy constiencie / the false and shamefull deceight of the B. of Romes pardons / wherewith so many thousand soules haue bene so miserably seduced and deceiued / and shamefully beguyled of their mony / and so lieth to be againe / if thei maie obtaine their purpose: And although thei them selues doo knowe that it is nothing but very fnauery that thei haue wrought with their pardons / yet shewethei no repentance nor token of reformation thereof.

Thei haue taught the peple to put their trust and affyans in pardons euen at the very howre of death / which is so heinos and terrible a thing / that iff thei were other wise as innocent and holy as S. Iohn the Baptist / yet were thei most worthy to be dāned in the very pitt of hell for thys one point only / and had wel deserued that neither the earth shuld beare them / nor the son shyne vpon them / moch lesse that any man shuld helpe to assist:
and

and strengthen them or venter his blood for them.

For consider a litle/the wicked Enauery and abhominacion of their pardons/who so euer did put his whole trust and affyans in their pardons and so dyed in the same hope and trust / the same did vtterly renounce/for sake and forgett Christ / and could haue no hope nor trust at all in hym. For who so euer setteth his trust in any other thing / what so euer it be / sauing in Christ only / the same can haue no trust at all in Christ. Now doo we and all men knowe this / that the papistes (whom thou must help to strengthen by thy obedience) haue taught most earnestly / that men shuld buyld their saluacion vpon pardons/ els wold not men haue esteemed the so much / nor thought them so fast as thei did. And like very messengers of sathā / yea like very incarnate deuels / thei made no word nor mencion in the meane tyme of any faith or hope in christ. For he that knoweth that his faith and hope of saluacion ought to rest in christ / the same can not suffer nor abide no faith nor hope to rest in any other thing besides christ. Now iff thei were not more than madd and vtterly robbed of their wittys thei wold be ashamed oēs to desire such shameles doings to be maintained or defended. But we may perceiue that it is too trewe that a certen bis

ffhop said vnto master Phylip Melanctho at
the cowncel holdē at Augspurg/ whos wor-
des were thes / Alas master Philip / what
wold ye reforme in vs priestes? ffor we were
yet neuer good. As who shuld saye / it were
an hard thing now to make them good And
it was one off their own piliers that spake
thes wordes / which had experiēce of the rest /
by hym selff. Well / to lett pardons pass / and
to come to purgatory that hath picked many
a purse / how wilt thou (what so euer thou
art that shalt obey or assist the emperoz and
his confederatis in thes proceedings that are
before mēcioned) be able to beare in thy con-
science all the falsede that thei haue vsed with
this purgatory (whereoff thou must be par-
tafer) How traitorously haue thei bleared and
bewitched all the world and brought all the
world in maner in to a fooles paradyse? And
with such lyes and thefft haue goten all their
goodes and possessyons in maner? By the
meanes whereoff thei haue vtterly excluded
and banished the only trewe cōfort and trust
in christ and haue taught the peple in steade
of christ / to gape vpon their own workes and
to trust to be sauyd by the same. And who so
euer so doth / the same must nedes exclude
Christ and vtterly forgett him. And so iff god
had not wonderfully hetherto preserved his /
all must haue died in a false by lesse as the ier-
wes

wes and turkes/and so haue perished in the
pitt of hell thorow the default of such teas-
chers. Oh/what sowle murtherers are they?
No hart of man shall be able to comprehend
as long as the world endureth / what mur-
ther they haue committed against the sowles
of men with their fained Purgatory / Noch-
lesse shall they be able to comprehend what
iniury and blasphemy they haue done theres-
by against the trewe faith and confidēce that
is deuē vnto christ. And yet there is no repen-
tans nor amendmēt in them / But they rather
labor and study how they may be defended
and maynteyned in thes naughty proces-
dings.

And yet more/who so euer shall obey either
emperor/king or prince in this case/ shall also
make him self guilty and partaker of all the ab-
hominacion and blasphemy that is contey-
ned in the wicked & detestable masse/and of
the infinite ydolatry and blasphemy that is
therein committed against the trewe vse of
the holy sacramēt of christes body and blood.
As first of the fained sacrifice / pretending to
offer vp daily vnto god/his own dere son/as
though they were better and holier than the
son of god. And so they are not contēt the holy
sacrament to be an ordinance off god which
men shuld receiue in faith / but they make a
sacrifice and an oblaciō of it/ wherewith they

will recōcile them selues and other vnto god/
and will make also a salue of it/ for euery soze.
Yea/ for euery saint/ there is a peculiar masse/
and for euery disease and aduenture what so
euer it be / a peculiar masse. In all their boos
fes and doctrine / a man shall not finde one
word of faith / But all is full of the mass/ the
mass/ what a sacrifice and what an holy thig
the mass is/ where as there is no ceremony
wherein fayth is so moch required and exer
cised as in the trewe institucion and celebra
cion of the sacrament being rightly adminis
tered / ffor as moch as Christ hym selff did in
stitute it for a remēbrāce & memoriall of him
selff / that all men in the celebracion thereof
shuld preach of him/ remember him/ and by
leue in him. But in steade of that / thei preach
and sett furth their oblaciō and sacrifice/ and
their own inuenciō / and most abhominably
bye and seel therewith: Here I ouer passe the
Idolatri that is committed at the eleuacion
of their false mass god and in the adoracion
thereoff: o Lord who is able to reherse all the
blasphemyes that are committed only in the
mass: If thei had brought vp no nother er
ror nor abuse of the h. sacrament / but only to
make a gaping and a gasung stock off it / as
thei vse to doo at their high feastfull dayes/
and specially vpon their church holy dayes
cariēg it abowt in their processions and maz
king

king as it were a Christmas game with it/only that the priests at such tymes may fyll their belyes and gett mony of the simple peple for their labor: this abuse and prophanacion of the sacrament / were more than horrible inough. But yet this is nothig to this most greuous abuse that thei will make of the Comon sacramēt / a priuate work and a peculiere oblation to be made only of certen appointed parsons. This is such an high blasphemy that it abhorreth me to remembre it / Yea it might well fyll a man to remembre it / yff he did thoroughly weye and consider it.

And yet this augmenteth the blasphemy somewhat the more also / that thei conceale and kepe secret the wordes and faith of the sacrament / murmuring thē secretely to themselves / contrary to the manifest doctrine of S. Paule / saing as oft as ye shall doo this / ye shall preach and shewe furth (and not kepe close / and murmur secretely) the death of the lord. S. Paul saith. Ye shall preach and shewe furth / &c. And thei doo cleane contrary. But the abuses of the papistry are so many that no tong can reprove or painte them out sufficiētly. Other abhominacions haue euery one a peculiar & a particular deuell working in them / but I take the Masse to be a work of all the deucls in hell to gether / whereūto thei all haue cast & laide all their heades / all their

The deuell
liueth in
nothing so
effectuosly
as in the
mass / and
mass pri
stes.

Handes / all their diuises / yea all their knaue
ry and wickednes to gether and so fynished
this detestable abhominacion. And this may
appeare by the false deceiuable spirites which
vnder the colour of dead mennes sowles ap
peare in diuers places / cryeng for soule mas
ses / where as we neuer hard of any of them
that euer cryed or called for Christ nor for any
help of him / but all for masses. Which is a ve
ry strong profe and euident token that the de
uill liueth in no one thing so effectuosly as he
doth in the masse & in the masse marchātes /
which thorow their abhomiablen filthy life / co
uetosnes / blasphemies & other abhominaci
ons / doo most shamefully mainteine and in
terteyne hym. And doubtles it is the highest
and last vengeance and wrath of god vpon
earth that shall appeare before the latter day.
For there can be no greater. These are the ver
tues which thou shalt help to mainteine by
thy obediēce to their proceedings. Now if any
man peradventure be offended with me for
vsing so sharp and taunting wordes against
them / I wold desyre them to take this for a
sufficient answer vnto them / That my sharp
nes is nothing in respect of their wickednes
and knauey. For what taunting is it to call
the deuill a murtherer / a thefe / a betrayer / a
blasphemer / a liar? It is euē as moch to hym
as iff one did puff at him with the breath of
his

his mouth. And what are the maintainers
of papistry other than very incarnate deuils/
which haue no sparke of repentans in them/
but haue obstinate hardened hartes / bent to
defend and mainteine thes abominacions
which thei them selues knowe to be naught
and yet thei wold haue thine and myne obe-
diēce to help to mainteine them. Let any man
taunt a canard papist neuer so moch / it is
euen as moch vnto him as iff a goose did hiss
se at hym: for his obstinate perversenes is
growen so farz that nothing is able to calle
him back. The greatest taunt that thou cāst
taunt hym with / is to call him A papist. For
with that name thou comprehendest all to-
gether. As for all other tauntes besides / thei
are no more than iff a man wold styke a bea-
re with a strawe / or stryke vpon an hard ston-
ne with a fether. And againe thei them sel-
ues haue geuē me occasion inough to taunt
them sharply / yff I could. For some of them
haue sayd / that thei wold rather suffer them-
selues to be torne in peces / thā thei wold cons-
sent that any part of the masse shuld be alte-
red or abolissed. And againe another of the
sayd / Priestes were neuer good / and that we
shuld suffer the vnreformed. And both thes
that thus said / were bissbops and special pil-
lers of theirs. And as their consciences and
wordes are / euen such dowties are the cons

Priestis we
re neuer
good.

sciences and wordes of the rest. Seing ther-
for thei beare witnessess of them selues / that
thei be such desperate wretches and will so
continewe / and wil rather be torne than cea-
se from their blasphemyes / I shuld doo them
great wrong both before god and the world
iff I shuld name them otherwise than thei
name them selues. Therefor iff I shuld call
them most holy / most honorable / reuerend or
worshipfull fathers / no man shuld knowe
whō I ment: No thei them selues shuld not
knowe of whom I did speake / because thei
knowe no such names. Therefor my taxon-
ting is no taxonting at all / no more than
whan I call a Peare / a Peare / or an Appell
an Appell. And to make an end of thes hor-
rible masse matters / how wil any man be ab-
le to beare vpon his neck the detestable Ido-
latry of honoring and worshipping of sainces
tes / not content to prayse god in them / but
thei make very goddes of them. And the most
noble virgin Mary / the mother of Christ /
thei sett euen in christes place / ymagining
Christ to be a seuerer Judge / and making the
simple and weake consciences byleue Christ
to be a tirāne / so that thei haue vtterly pluckt
all trust and affiance from Christ. Can any
man denye this to be trewe? haue we not all
proued and tryed it to be trewe? And iff any
man wold denye it / are not the bookes of the
lowisy

lowly fryre obseruantes and of the black fry-
ers also to be sene / which are stuffed full of
such Idolatry: As the bookes of our ladyes
psalters / of Stellaries / Rosaries / Coronaries
and such like deuellish trash. And here I wil
reherse a story that hapned at Augspurg/
that all men may see vpon what growne thei
bilde their ydolatry and superstycion. In the
discourse of the article of inuocacion of sain-
tes / S. Ecius alleaged a text owr of the
xlviij. chapter of Gen. where the lord spea-
king of Jacob / Ephraim & Manasses / saith
thus / And my name shall be inuocated ouer
thes Childern. And after many wordes of
master Philip Melancthon / master John
Brentius hapned to say / that there was not
one word in all the scripture to be found of
the inuocation of sainctes. Than stept Coch-
leus furth like a profound clark to help the
matter / and said / that there was nothing in
the old testament to proue the inuocacion of
sainctes / Becaus there were no saintes in he-
uen whan the old testamēt was writton: but
thei were all at that time in Limbo Patrum.
With that Johannes Friderich Duke elector
of Saxō / which hard all their reasoning / said
thus vnto Ecius / there hath Cochleus ans-
wered your text that yow alleaged owr of the
old testament.

So sure are thes noble doctors of their docs

8

trine / and so well doo thei agree to gether /
that one of the saith / there is nothing in the
old testamēt to proue the inuocation of saintes
with / And another alleageth auctoritie
out of the old testament to proue it : As
though we knewe not that god wrought all
the miracles which were done in the old testa
ment / for Abrahams / Isaackes and Jacobs
sake (as he hym self oft tymes doth testifie)
and not for any saintes sake in the newe testa
ment. And from whens doo thei fetch their
profes to proue their doctrine trowe ye out
of noble auctors I warant yow / euē out off
old barbarous dunces. I redd ones in a booke
off theirs / which was a booke of Moraliza
cyons / how the virgine Mary ought to be
worshipped with offrings and gyfftes. And
why? Mary / for this caus. There was ones
a thefe which was one that robbed by the
high waye / which neuer did good all his life
long / sauing that he hapned ones by chance
to come in to a church vpon candelmes daye:
where / seing the peple offering mony and
candles vpon the altare / he offered there also
as other did. After that the same thefe was
taken for robbery / and hangen. Whan he was
dead the deuels wold haue had his soule to
hell. But there was a good angel that with
stode the / saing vnto the deuels / why wold
ye take this mā a way / seing ye haue nothing
to doo

to doo with hym nor no power ouer him: The deuels made answer agayne and said: He hath done moch euell and mischefe / and neuer did good in all his life. So thei went together before the iudgemēt seate of god / And there the deuells accused the thefe / that he had neuer done any good. Thā the good angel brought furth the cross penny / together with the candle / which he had offered vpon the altar. Vpon that / the iudge gaue sentence / that the thefe shuld defend him selff agaynst the deuels. And the angel gaue him this counsell / that he shuld take the peny in the left hand in the steade of a buckler / And the candle in the right hand in the steade of a sword / and so to fight with the deuels / and to stryke nothing but crosse strokes at them. And so he did / and by that meanes chased away the deuels. After that / the soule came to the body agayne / and was taken from the gallows / and the man lyued after ward very honestly. Hæc ille.

Who wold euer haue bileued that thei had had such strong reasons to proue their doctrine with / iff we had not their bookes for witness: Yea / the monkes / fryers and priestes haue stuffed their bookes ful of such beggerly fables to bleare and blind all christendome with. And there was neuer yet any Pope / Bishop / nor Doctor that euer found fault

with such geare: But now that men preach
Christ to be the only sauour of all mankind/
thei rage and raue as though thei were besydes
them selues. Whan men preached that
A candle or a peny offered vnto our lady/was
of such force that it could deliuer an vnrepē-
tant wretch and murtherer / both Christ and
faith sett a part / and could chace awaye the
deuell: Whan men thus preached / I say/
Blaspheming / and as it were / treading vnder
their fete / the passion & merites of Christ/
than were all sermons good and catholike/
and than were no heretikes in the world / &c.
Doth not this well verifie the Bysshops
saying / That priestes were neuer yet good?

Well let vs yet reherse somewhat more of
their stuffe: How will any man be able to be-
are vpon his conscience the intollerable vio-
lence and force which thei haue wrought vns
to all the world with their eare confession/
wherewith thei haue brought infinite sor-
les to desperaciō / and haue robbed and spoy-
led many sorrowful hartes of all Christen com-
fort: For like very traitors / and abhominable
wretches thei made no maner of mēcion nor
spake neuer a word of the trewe vertu and
pouere of the keies / nor of faith / But forcyd on-
ly vpon the tedious and intollerable torment
of particular nombing and rehersing of sins
nes / and of doing iust penāce and impossible
satisf

satisfaction therfor. And vnto such enu-
m-
ration and satisfaction (as a worke of their
own) thei ascribed the purchessing of gods
faueur and of euerlasting saluacion: so that
Christ might goo playe him as one that had
nothing to doo with that matter. And thus
thei ledd and kept men quyte from christ/and
taught them to put their trust in them selues
and in their own and other mennes workes
and desertes. And in all their doctrine there
is not one sillable/Be it neuer so litle/ nor one
tittle neuer so small/ wherein christ is not des-
nyed and blasphemyd/and the trewe faith in
him most shamefully slandered and assaul-
ted/and the weake hartes and consciences of
simple peple forced to impossible things and
to desperacion.

And so/and no notherwise/shuld the right Antichrist.
Antichrist doo/ that/according to his name/
he might teach and lyue manifestly inough/
contrary to Christ: And to exalt him selff abo-
ue god and his word. Which thing we see to
be more manifestly and apparently verified
in the papacy / that is in the popes gouernes-
ment / than any man can comprehend. And
yet there is no repentans for all this geare/
but thei rather defend and mainteyne that
confession of theirs / and wold besides / that
euery simple subiect shuld by his obediēce ad-
ayde be partaker of the sorow/misery/and des-

esperacion / that the same confession bringeth
with it.

And yet this is not all / but who so euer
thow beyst that shalt ayde or obey them in
their proceedings / thow shalt make thy self
partaker of the greuous misery and detestable
abuse of their Curse and Excommunication.
Which abuse only / if there were no more but
that / hath worthily deserved that al mē shuld
wisse the papacy to sink and to perisse / much
lesse to shewe any obediēce or to minister any
ayde whereby it might be maintained. How
hath the pope ruffled and plaied Rex regum /
with that thonderbolt of his curse and exco-
municacion / against emperors / kings / and
against all the world? Yea against god hym
self and his holy word. For what so euer the
deuell had putt in his mind / that must goo
forward and be accepted as right and law-
ful. What warres and effusion of blood hath
he caused therethorow in the world? Yea
who is able to rehearse all the abhominacion
that it hath bred? What so euer the pope
wold haue to be sinne or to be called sinne /
that must nedes so be. And what so euer plez-
ased hym to be named good and godly / that
must nedes so be. So that he must be a most
dreadfull lord ouer the whole world / ouer bo-
dy and soule / landes and goodes / ouer pure-
gatory / ouer hell / ouer the deuel / ouer heauē /
euer

ouer angels/ouer god/ & ouer all together.
Heauē was open / or shutt/ to whom so euer
it pleased him: And so was Hell likewise.
Whom so euer it had pleased hym/ shuld haue
kept or lost his body/ goodes/estimacyon/
landes/heritage/wyfe/childern/house/mo-
ny and all such things. Yea iff this abuse of
the keyes had not bene/what had the papacy
haue bene? And all this haue thei done of ver-
ry willfulnes and force (against all right and
reason) euen for very pompe and for their
bellies sake/ misusing / most wretchedly/ the
holy name of god / for the maintenance the-
reoff. For vnder the name and pretēse of god
haue thei wrought al their detestable misches-
se and tyranny. For the which thei neuer ones
mynde to repent / but like obstinate Beastes
continewe still in their wickednes defending
and mainteining it / what so euer any man
hath said or writton neuer so truly there aga-
inst. It were litle wōder/ iff heauē and earth
shuld open or vtterly burst for such abhomi-
nacion/ or that god wold suffer such continua-
all wretchednes / spyte and misbehauor any
longer vnreuenged. I thinke that iff the great
turk knewe him selff to be so wicked and such
a wretch/ as the papistes knowe them selues
to be desperate caytiues / he wold not be so
obstinate / nor so desperately and spitefully
desye god with his abhominacion. And I

The papis-
tes boast
of them sel-
ues.

The pope
foloweth
the deuell.

Relikes.
Pilgrima-
ges.

think also that the great turk wold neuer say/
We turkes were neuer good / As the papistes
shame not to make their boast / saing / We
pistes were yet neuer good. But it is the ves-
ry deuell that possesseth them / who knoweth
his workes to be naught and therfor defens-
deth them the more earnestly. And so doth the
pope and his adherentes. Were it not well
done now of the (what so euer thou beyst / if
thou hast any christen blood in thy hart) to
help with thy obedience / to ayde or mainte-
ne such arrant sowle murtherers?

And what shall I say of their damnable/
deuelissk/lieng and fals relikes and pilgrima-
ges? Lord god what deuelissk craft haue
thei vsed therewith? Deade bones and rottē
ragges haue thei made the peple btleue to be
the bones and vestures of holy saintes. And
with such deuelissk subtiltye haue thei sedus-
ced the simple sowles and persuaded them to
ron hether and thether to visyte and to kisse
their rotten relikes. And this geare is main-
teined of the pope/bisschops/pzystes/monkes
and frires / to be godly and holy / and all with
craft to pike mens purses / to robbe and spoils
le them of their mony and goodes vnder a
clooke of holines / to mainteine their ydle bel-
lies therewith. And it might the better haue
bene borne / iff thei had not therewith led the
peple vtterly from christ and taught them to
put

put and fixe their trust / and to buyld their saluacion in such wo:kes of their own inuencion. For there was none that euer sought any reliēce / or pilgrimage / But that did put his trust and affyaes of saluacion therein / contemning Christ and the trewe faith in hym as a thing of no importans. And this contempt and vetter renouncyng of Christ and of the trewe faith in hym / haue the papisticall Bisschops and prystes not only neuer spoken against / but also thei had a pleasure and delight therein / and procured pardon for such as did bysleue in such beggry / and so pyllled and polled all the world to fede and pamper them selues in ydlenes.

Christ speaketh of an abhominacion in the Holy place / If the Papacy be not such an abhominacion / let euery man iudge / that hath any indifferēt iudgement. Not only for vsing of such abhominacions as I haue rehersed / But specially for mainteining of the and constynewing in them so desperately. For by that meanes thei doo not only sinne in very dedde against them selues / But also thei confirme that sinne of theirs with vnrepentance / wherby it becommeth a sinne against the Holy goost which is the most highest and most greuous and heuy sinne that can be. For the deuell him selff can committ no higher nor more greuous sinne. Now see / thes are they the same The sinne the papistes / and the deuell are like.

O shame les hipocrites.
ly rutterfyns that will be lordes and control
lers ouer gods word/ and which dare attēpt
to moue vs to recāt and reuoke our doctrine/
And to reuerence and receiue all thes abho
minaciōs for the wordes and workes of god.
And as for them selues/ to remayne vnrefor
med/what els? And in nowyse to admitt any
newe alteracion / Beware of that how so euer
thei doo. Thei speake and prate moch of styr
ring vp of sedicion and vproure/ But iff this
doing off theirs be not the next way to styrre
vp sedicion and vproure? I can not tell what
can more styrre vp sedicion and vproure. Yea
what can more prouoke the pestilence / extre
me dearth / the inuasion of the turk / warres /
murther / and all the plages and vtvengeance
of god vpon our necks than thes mischeuos
occasion of abhominacions that I haue reckened? I say
all plages and wil abide thereby / that nothing so moch.
Here must I leaue vnreherfed / for auoyding
of tediousnes / a number of abhominacions
which I haue not yet spokē off / as vowes to
pilgrimages / brotherhodes / byeng and sel
ling of their workes / and of their cowles and
such lyfe.

The papi
tes ad no
other / are
the stirrers
vp of vp
our ad se
dicion.
The papi
tes are the
occasion of
all plages
and of all
misery in
the world.

Now to the third and last cause / why no
man ought to ayde or obey Emperour / king / or
prince in this case: Which is this. Iff thou
shuldest obey or aide the emperour / or thy king /
prince or magistrate in such case / ffor as moch

as thei mind by such proceedings of theirs to
stablish Antichristes Kingdō / thou shalt not
only by thy obedience and ayde / make thy self
partaker of all thes abhominaciōs before re-
versed / But thy obedience and ayde also / shall
serue and help to subuert and to roote out all
the good that hath bene done or wrought by
the gospel. For thes archcaytiues are not con-
tent to mainteine thes abhominacions / but
also thei labor all that thei can vtterly to abo-
liss and to roote out for euer all the goodnes
which the doctrine of the gospel or the preas-
chers and professors thereof haue taught /
wrought or brought to passe.

This cause comprehendeth much matter in
it / and is a very weighty caus. For the doctri-
ne of the gospel which hath bene earnestly pre-
ached and taught by vs / hath wrought much
good / thankes be vnto god therfor. For befo-
re the doctrine thereof was preached and
taught by our Brethern / no man knewe what
the gospel ment. No mā knewe what Christ
was. No man knewe what Baptisme / or pe-
nance was. No man knewe what faith or
good workes were. No mā knewe what a sa-
crament was. No man knewe what flesh or
Spirite was. No man knewe what the x. cōs
mandementes / what the lordes praycr / or
what the crede ment. No man knewe what
prayer was. No man knewe how to beare the

What go-
od hath be-
ne done by
the preas-
ching of the
gospel.

The papis-
tes boast
of them sel-
ues.

The pope
followeth
the deuell.

Relikes.
Pilgrima-
ges.

think also that the great turk wold neuer say/
We turkes were neuer good / As the papistes
shame not to make their boast / saing / We
pistes were yet neuer good. But it is the ver-
ry deuell that possesseth them / who knoweth
his workes to be naught and therfor defens-
deth them the more earnestly. And so doth the
pope and his adherentes. Were it not well
done now of the (what so euer thou beyst / if
thou hast any christen blood in thy hart) to
help with thy obedience / to ayde or mainte-
ne such arrant sowle murtherers?

And what shall I say of their damnable/
deuelissk/lieng and fals relikes and pilgrima-
ges? Lord god what deuelissk craft haue
thei used therewith? Seade bones and rotte
ragges haue thei made the peple beleue to be
the bones and vestures of holy saintes. And
with such deuelissk subtiltye haue thei sedu-
ced the simple sowles and persuaded them to
ron hether and thether to visyte and to kisse
their rotten relikes. And this geare is main-
teined of the pope/bisschops/pzystes/monkes
and frires / to be godly and holy / and all with
craft to pife mens purses / to robbe and spoil-
le them of their mony and goodes vnder a
clooke of holines / to mainteine their ydle bel-
lies therewith. And it might the better haue
bene borne / iff thei had not therewith led the
peple vtterly from christ and taught them to
put

put and fixe their trust / and to buyld their saluacion in such wo:tes of their own inuēcion. For there was none that euer sought any reliēce / or pilgrimage / But that did put his trust and affya's of saluacion therein / contemning Christ and the trewe faith in hym as a thing of no importans. And this contempt and vetter renouncyng of Christ and of the trewe faith in hym / haue the papisticall Bisschops and prystes not only neuer spoken against / but also thei had a pleasure and delight therein / and procured pardon for such as did bysleue in such beggry / and so pyllled and polled all the world to fede and pamper them selues in ydlenes.

Christ speaketh of an abhominacion in the Holy place / If the Papacy be not such an abhominacion / let euery man iudge / that hath any indifferēt iudgement. Not only for vsing of such abhominacions as I haue reherseed / But specially for mainteining of the and constrynewing in them so desperately. For by that meanes thei doo not only sinne in very deede against them selues / But also thei confirme that sinne of theirs with vnrepentance / wherby it becommeth a sinne against the Holy goost which is the most highest and most greuous and heuy sinne that can be. For the deuell him selff can committ no higher nor more greuous sinne. Now see / thes are the yokes the papistes / and the deuils are like.

3

ly rutterfyns that will be lordes and controllers
ouer gods word / and which dare attēpt
to moue vs to recāt and reuoke our doctrine /
And to reuerence and receiue all thes abhominaciōs
for the wordes and workes of god.

And as for them selues / to remayne vnreformed /
what els? And in nowyse to admitt any
newe alteracion / Beware of that how so euer
thei doo. Thei speake and prate moch of styr-
ring vp of sedicion and vprouer / But iff this
doing off theirs be not the next way to styrr
vp sedicion and vprouer? I can not tell what
can more styrre vp sedicion and vprouer. Yea
what can more prouoke the pestilence / extre-
me dearth / the inuasion of the turk / warres /

murther / and all the plages and vengeance
of god vpon our neckes than thes mischeuos
occasion of abominacions that I haue reckened? I say
all plages and wil abide thereby / that nothing so moch.
Here must I leaue vnreherfed / for auoyding
of tediousnes / a number of abominacions
which I haue not yet spokē off / as vowes to
pilgrimages / brotherhodes / byeng and sel-
ling of their workes / and of their cowles and
such lyfe.

Now to the third and last cause / why no
man ought to ayde or obey Emperour / king / or
prince in this case: Which is this. Iff thou
shuldest obey or aide the emperour / or thy king /
prince or magistrate in such case / ffor as moch

as thei mind by such proceedings of theirs to
stablish Antichristes kingdō / thou shalt not
only by thy obediēce and ayde / make thy self
partaker of all thes abhominaciōs before res
herfed / But thy obedience and ayde also / shall
serue and help to subuert and to roote out all
the good that hath bene done or wrought by
the gospell. For thes archcaytiues are not con
tent to mainteine thes abhominacions / But
also thei labor all that thei can vtterly to abo
lisshe and to roote out for euer all the goodnes
which the doctrine of the gospell or the preas
chers and professors thereof haue taught /
wrought or brought to passe.

This cause comprehendeth moch matter in
it / and is a very weighty caus. For the doctri
ne of the gospel which hath bene earnestly pre
ached and taught by vs / hath wrought moch
good / thankes be vnto god therfor. For befo
re the doctrine thereof was preached and
taught by our Brethern / no man knewe what
the gospell ment. No mā knewe what Christ
was. No man knewe what Baptisme / or pe
nance was. No man knewe what faith or
good workes were. No mā knewe what a sa
crament was. No man knewe what flesh or
Spirite was. No man knewe what the x. cōs
mandementes / what the lordes prayer / or
what the crede ment. No man knewe what
prayer was. No man knewe how to beare the

What go
od hath b
ne done b
the preas
chig of the
gospell.

grosse / or how to take affliction / nor yet how
to comfort hym self in any aduersitie. No man
knewe before / what the trewe office of a mag
istrate was. No: No man knewe what the
state of holy matrimony was. No mā knewe
what was the office of parentes towards
their children / of masters & mistresses towar
des their seruantes and maydes nor yet of
Children / seruantes and maydes towards
their parentes / masters and damis. No man
knewe before what the deuell or what the
world was: What life or death was. No mā
knewe rightly what was sinne / or what was
vertu / nor yet what forgiuenes of sinnes
was / nor where to be sought. No man knewe
what God was. No man knewe what
it was to be a Bisskop / or what it was to be a
pastor and to haue charge of soule. No man
knewe also rightly what the church was nor
what auctoritie it had. No nor no man knewe
what it was to be a christiane. Shall I
say all to gether in fewe wordes? No mā knewe
we any thing at all / that euery trewe christia
ne ought to haue knowen. For the pope and
the papistical assis had blinded all the world
and oppressed all mē with ignorance. I may
well call them Assys / for thei are very grosse
and vnlearned Assheades in all matters of
Christen religion / in dede. For thei knowe / or
at the least thei will knowe nothing els but
that

that the saluacion of men and women depen-
deth / vpon monkes & fryres & such life / and
vpon their workes and merites and not vpon
christ at all. Whereas the doctrine which we
haue taught / hath brought to passe / that dy-
uers men / women / and children / thankes be
vnto god / knowe the principles of Christen
religion and how all men ought to beleue /
how to praye / how to take the crosse / how to
lyue and how to dye. The trewe vnderstand-
ing of thes & many other articles hath be-
ne opened thorow the diligence of our preas-
chers. The trewe vse also of the lordes table
and of the font wherein all peple are consecra-
ted vnto god thorow Baptisme / hath by our
preachers & teachers bene brought to light /
so that all men / thankes be to god / may see in
their order the very right forme of a christen
church. All this shalt thou helpe / thorow thy
obedience / to subuert and to condemne / who
so euer thou art that shalt obey them in their
proceedings. And furthermore also thy ayde
and obedience shall serue and help to burne
and destroye the old and newe testament in
our mother tong / the holy psalter and other
bookes of godly prayers in our mother tong /
and all other good bookes and most godly
and necessary workes which our preachers
and teachers haue writton / as the papistes
them selues can not denye.

And thy obedience shall also serue and help
to this that no mā from henceforth shall knowe
we the x. commandementes / the articles of
the christen faith / The lords prayer. (For so
was it before the doctrine that we professe
was preached.) And thy obedience shall ser-
ue likewise that no man shall hereafter lerne
any good instructions of baptisme / of the lords
des supper / of faith / of the gospell / of the true
we christen libertye nor of any other godly ar-
ticle. Item thy obedience shall serue and help
that no man may put his trust and affyans
rightly vpon Christ. And yet more than this
it shall also serue and help / that men shall put
that trust and confidence that is dewe vnto
Christ only / in the workes and merites of mo-
nkes / fryers and priestes / and that thei shall bye
their merites and cowles at the howe of their
death. Thow shalt help therewith also that
in the place of holy matrimony / thy nacion
shall be filled with the howedom and fornicas-
cyon and other filthy and vnnaturall sinnes
of priestes and votaryes. And yet further by
helping with thy ayde and obediēce to mains-
teine their abhominable marchandise which
they make with their ydolatrous masse sacrifi-
ce / thow shalt make thy self partaker of all the
couetousnes / robbery and theft wherewith thei
haue gotten all their possessyons. And what
shall I say more? Thow shalt help therewith
utterly

utterly to subuert Chrestes word and whole
kingdom / and to restore / and mainteyne the
deuyls kingdom. For that thing doo the mis
scheuos caytiues the papistes / and the auc
tors of thes proceedings / mind to doo. Thei
are Antichrestes ministers / and therfor thei
can minde nor doo nothing but that which
is cōtrary to Christ. Specially in the chese ar
ticle of our saluacion / which is this / that our
hart / comfort / and affians of saluacion shuld
rest only vpon Christ and not in any wo:kes of
our own / that is to say / that we shuld byleue
to be saued and to be delyuered from our sins
nes / and to be made rightuos only thorow
trewe faith / as it is writtē in the x. to the Ro
manes / with the hart doo we byleue vnto
rightuosnes. This article I say / wil they in
no wise suffer. And we can in no wise for bea
re it. For take this article away / and than tas
ke away the church. For without this artis
cle / no error can be resisted. For as moch as
with out this article Christ wil not nor cā not
be with vs. For this is the article that must de
clare and open Christ vnto vs. For this artis
cles sake / hath the world oft bene plagued / tho
row the Synneflood / thorow great tempes
tes / thorow warres and diuers other kindes
of plages. For this articles sake was Abell
murthered and many other martirs. And yet
it remayneth and shall remayne / lett the ads

uersaryes doo / and practise what thei will /
this article shal remaine / whan thei shal goo
to wrack and perisshe in the pytt of hell.

Now lett all men well consider with them
selues / and looke wel abowt them selues / If
their ayde and obedience shal help and serue
to restore all the abhominacions off the papis-
stry / thei shal make them selues partakers of
all the blood that hath bene shedd thorow
the papistes from the death of Abell tyll this
day / or that hereafter shal be shed by them.
And moreouer / if their obedience and ayde
shal serue to the roting out and subuersion
of Christes gospel and of his whole king-
dom / and to the setting vp and mainteining
of the deuels kingdom / lett them take hede
what will bethe end thereof at length / and
with what consciences thei will stand before
god at his iudgement seate.

And besides al this to make an end / who so
euer shal ayde and obey them / his ayde and
obedience shal serue to bring alienes which
shal ouerion his naturall contry / most sham-
efully defyle & abuse honest wiues / widows
wys and virgins euē before the facys of their
husbandes / parentes and frindes. Thei shal
also robb and spoyle mē of their goodes / lan-
des and heritage / and diuide and bestowe
them at their pleasure. No tong is able to re-
herse the hōdreth part of the misery that shal
happen

happen iff the papistes and the magistrates
that are ledd by them may bring their proces
dings to passe/both the nobilitie/the yemans
ry and the whole communaltie shall be des
stroyed for euer/their lawfull heyres and pos
steritie dyssinherited / & Alienes shal posses
se the landes and inheritans of our awnces
ters. The awncient lawes of our nacion shall
be subuerted / and newe lawes establisshed.
All this and more than I can reherse / shal
thow be giltye off/before god and the world/
that all thy posterite shall rewe the day that
euer thei were borne / who so euer thow art
that shalt obey or ayde the proceedings that
are now attempted. Well/let no man say but
that he had warning ynough/in no wise to
obey or to aide/neither Kayser nor King/Las
dy nor lord in such case. If thei will take and
folowe such warning and admonicion it is
good: If thei will not/the more perel/dāger
& harme shall be theirs. Thus moch hath
my duty to my natural cōtry bownden me to
write vnto my dere contry men for a faithfull
admonicion and counsell for them / not to
styrre or to prouoke them to any vlawfull
vprow: or sedicion/ But to instruct them that
thei ought in no wise to obey nor to ayde the
sworne aduersaries of the son of god and of
their naturall contry (borne to worke mische
fe) in such proceedings as thei goo about.

R

And iff thei shuld be forced by violence to the obedience of such vnlawful things / that thei may by all lawes defend them selues against such Magistrates / euen as against most violent tyrannes and bloodhowndes.

To the papistes.

And now to you ye papistes / for a conclusion / yff ye can with truth reprove or denye any thing that I haue writton in this admonicion / let me heare it / and I shall make further profe thereof if nede shal so require. And lett the peple frely reade this my admonicio / and than lett the blindest of the be iudge betwene you and me. But iff I haue herein writton nothing but truth / than forbyd all men to reade or to haue in their handes this admonicion / that all the world may knowe that ye are the very same of whom I haue spoken therein / and that ye are affrayed that your workes shuld come to light. But yff ye forbid this / dowt ye not but thei shall haue a nother more earnest / wherein your detestable abhominacion and your deuellish practyses shall be a litle better descrybed and painted. Forbidd it iff ye will.

**A praier to be sayd of all
trewe christians against the pope
and all the enemyes of Christ and
his gospell.**

O Lord/ Allmighty god and heauēly fa-
ther/ we haue verily well deserued that
thow shuldst ponissh and correct vs.
But we besech the most gracious fa-
ther/ that thow wilt ponissh and correct vs
thy self fauorably and with mercy and not in
thy fury and indignacion. It is better for vs/
o lord/ to submitt our selues vnder thy rodd
and correctiō and to yeld our selues in to thy
handes than in to the hādes of men or of our
enemies. For great is thy mercy. Against the/
o lord/ haue we sinned / we haue not kept thy
word and commandementes/ we haue done
euil in thy sight. But we haue done nothing
for the which the deuel or the Pope and his
ministers ought iustly to correct vs/ neither
haue thei any auctorite to correct or ponissh
vs. But thow maist vse them as thy terrible
rodde against vs / for as moch as we haue
sinned against the/ and therewith worthyly
deserued most greuous ponisshment. Vloo/
Lord/ we haue done no offence for the which
thei ought iustly to ponissh vs. But this is
their seking that we shuld most blasphemose

ly sinne and offend against the as thei doo.
That we shuld disobey the for their pleasur
res/ and blaspheme the/ and committ ydolas
try and supersticion/and bileue in fables and
false doctrine and religion as thei doo. And
so that we wold soo doo/ thei care not what
whoredom/murther/theft/filthines or what
other abhominacion so euer we did other wis
se. But this is all the fine which we haue do
ne against them/that we professe and confes
se the which art our god and father/ with thy
son our sauio: Ihesus Christ / and the holy
gost/to be the only trewe god. For if we wold
forsake and denye the and thy word which
thow hast reuelyd vnto vs / both the deuell
and the Pope with all their ministers wold
lett vs alone and suffer vs to lyue in rest.

Wherefo: thow mercysfull father and most
ernest iudge ouer our enemies/cast thine eies
vpon vs. For thei are thy enemyes more than
they be our enemyes. And in that thei perse
cute and vere vs/thei persecute and vere the.
For that word which we do professe and by
leue/ is not ours but thyne: and all to gether
is the working of thy holy goost in vs. Which
thing the deuell & the Pope with such other
enemyes of thyne can not abyde. But thei
wold be our god in thy place / and in steade
of thy word/thei wold establissh lyes. For the
pope in steade of the most precios sacrifice &
obla

oblacion of thy son Iesus Christ / wold stabe
liss & sett vp the fayned sacrifice of his own
inuencion / the detestable and abhominable
masse / and other fals and wicked articles cō-
trary to the trewe doctrine of thy word. Whe-
refoz awake and aryse / o gracious lord god /
and sanctifie thy name in vs / which they doo
most abhominably blaspheme and dishonoꝛ.
Strengthen and increase thy kingdome in vs /
which thei goo about to subuert. And woꝛke
thy will in vs which thei resist and will not
suffer. But thou / O Lord / suffer vs not
to be troden vnder fote and to haue an ouer-
throwe of them which seeke not to punish
oꝛ correct vs foꝛ our sinnes / But rather that
thy name / thy word and woꝛkes shuld not be
had in remembrance among vs / But vtterly
quenched / that thou shuldest no more be a
god / noꝛ no more haue any flock oꝛ peple to
praise / professe and confesse the. Foꝛ thei cast
away thy word / and sett vp their own inue-
cions. Thei subuert the trewe vse of thy sacra-
mentes / and sett vp Idolatrous ceremonyes.
Thei banish and kepe in pryson the trewe
preachers of thy worde and send a brode fals
se teachers / belly goddes and shameles hipoc-
rytes. Thei mind vtterly to subuert thy truth
and all godlynes and to plant all hipocrisy
and abhominaciō. Wherfoꝛ good lord of thy
mercy abate thou their pryde / asswage thou

their malice/ cōfownd and disappoint thow
all their diuyses and practyses / deliuer thy
turtell doue/thine elect/owt of their handes:
that thei and we all being preserued thorow
thy defence from all such perels and dangers
as thei practise and diuise against vs / may
glorifye thy name which art the only preser-
uer of all that trust in the thorow thy dere son
Jesus Christ / Amen.

O lord Arise / help and Selyuer thy peple
of England for thy names sake.

O lord defend thy elect peple of England
from the handes and force of thy enemyes
the Papistes.

O lord graciously looke vpon the afflictio-
ns / sorowes / and necessaryes of thos that
doo truly professe and bileue thy word / Amē.

**Imprynted at Grene-
wych by Conrade Freeman
in the month of May 1554.**

**With the most gracious licence
and priuilege of god almighty / Kyng
of Heauen and erth.**

